

25
VOL. XI. (NEW SERIES).

No. 145.

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JANUARY,
1884.

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MESSENGER.

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W. Harvey	..	10	..	Miss B. Lindsay	..	10	6	*W. White	..	3	..
A. Mackenzie	..	5	..	G. H. Roberts	..	10	6	*W. Tubbs	..	5	..
W. Gee	..	2	6	E. Helm	..	5	..	W. H. Hajme	..	13	..
G. Sandy	..	5	..	C. Hodgson	..	2	6	Do. Collected from			
David Barbour	..	2	6	E. Beresford	..	2	6	S. T. Harse	..	4	6
William Lomas	..	1	..	J. Cory	..	1	1	“ W. A. L. ”	..	1	6
H. Savage	..	5	..	*M. Pugh	..	2	6	“ Chocolate Creams ”	..	1	6
Francis Allis	..	2	6	F. Brown, jun.	..	5	..	D. Gavin, jun.	..	1	1
F. Jowett	..	5	..	Francis Worley	..	10	..	*Rev. J. Pitchford	..	2	6
Miss Averill	..	5	..	Miss L. Wilson	..	5	..	G. Snape	..	4	..
F. Hill	..	2	6	W. B. Gath	..	5	..	G. P. White	..	3	..
T. Hill	..	3	..	F. Otschadly	..	3	..	*G. Laycock	..	2	6
Mrs. Mawer	..	2	6	Miss Cowburn	..	2	6	G. Gilbertson	..	3	6
J. B. Shaw	..	2	6	T. Pullman	..	5	..	W. Penfold	..	2	6
W. R. Coxhead	..	5	..	*J. G. Ackary	..	2	6	G. Grove	..	2	6
Thos. Gartsdie	..	2	6	Miss C. Home	..	5	..	W. Mansfield	..	10	..
Rev. W. Bramley-Moore	..	5	..	B. W. Morris	..	2	6	Mrs. E. O. Burnett	..	2	6
J. Ashworth	..	5	..	Miss King	..	2	6	J. Adams	..	5	..
W. Williamson	..	5	..	W. Tutin	..	6	..	Mrs. Jeffrey	..	5	..
Mrs. Carney	..	5	..	R. E. Harman	..	10	..	*W. Murray	..	2	6
W. C. Rokey	..	2	2	*— Lennox	..	2	6	J. Ralph	..	4	..
Mrs. Balean	..	2	6	P. Breitkreuz	..	2	6	C. Landon	..	1	1
Mrs. Williams	..	5	..	J. Biester	..	4	9	R. T. Bull	..	5	..
Jas. Collinge	..	10	..	Miss Abbott	..	2	6				
Thos. Turner	..	10	6	*Rev. J. Butchart	..	2	6				
J. H. Breeze	..	5	..	*G. Tompsett	..	5	..				
								£168	11	..	

Should any errors occur in this list, it is requested that the subscriber will communicate with the Treasurer,
Edwin Collier, Esq., 44, Brown Street, Manchester.

MEMBERS.

2704—David Thomas, 14, Brecon Road, Hirwain, Glamorganshire (8 years).
 2705—John Thomas, do. do. do.
 2706—Samuel Ogden, 22, St. Thomas Street South, Oldham, cotton yarn salesman.
 2707—G. Harris, Kennington Park Gardens, Kennington, London, lay reader.
 2708—Walter Seager, 737, Old Kent Road, London, furniture dealer.
 2709—Alfred Ridler, 8, Bedford Street, Gloucester, railway engine driver.
 2710—George Greenfield, Wellington Road, Dereham, Norfolk, grocer and baker.
 2711—William Exell, 163, Clapham Road, Stockwell, S.W., indoor servant.
 2712—William F. Guy, 33, Beaconsfield St., Westgate Rd. Newcastle-on-Tyne, clerk, N.E. Railway
 2713—Hugh Lyon, 11, Douglas Street, Argyle Street, Glasgow, engine smith.
 2714—(Mrs.) Elizabeth Cox, 8, Bedford Street, Gloucester, wife.
 2715—George Laycock, 2, Shelton Terrace, Slack Lane, Derby, labourer.

ASSOCIATES.

1080—George Seatree, 1, Brunswick Square, Penrith, Cambridge, merchant.
 1081—J. Ballantine, Crumpsall, Manchester, major.
 1082—T. G. Metcalfe, 28, King Street, Tunstall, certificated assistant.

THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

CXLV.—NEW SERIES.]

1st JANUARY, 1884.

[PRICE TWOPENCE.



E hope to have the pleasure of issuing, early in the New Year, two valuable reprints (1) "A Vindication of Natural Diet," by Percy B. Shelley, formerly issued in 1813, will be welcomed by every admirer of Shelley's genius and works; the price will be 3d.; (2) a revised edition of the "Argument on behalf of the Primitive Diet of Man," by Dr. Lees, the essay to which the Vegetarian Society awarded a prize, now many years ago, and which has been for some time out of print; price 2d., pp. 32. We hope these may be followed ere long by a reprint of Mr. William Hoyle's paper on "Food," also for some time out of print.

THE *Times* has spoken at last. The way was opened by a letter from Dr. Allinson, stating his experience of Vegetarian diet. This was followed by a second letter from Dr. Allinson, which appeared on 14th December. On the following day the *Times* contained a notice of a Vegetarian dinner, given by Dr. Allinson under the auspices of the Food Reform Society on the previous evening, and the same issue gave a leading article, upwards of a column in length, in general but qualified commendation of the purposes and aims of our movement. On the 20th December a letter appeared from Mr. Bailey Walker, offering to readers of the *Times* any needed information as to the adoption of our diet. As showing the public interest in a question which is now rapidly coming to the front, these facts are most welcome. The subject of pure diet is being discussed in thousands of homes throughout the country, and numerous experiments are being tried on our lines. Our friends everywhere have one simple duty, that of being on the alert to give information and guidance to beginners, and to put every such person who may be in any measure interested in our work in communication with our Society, and in possession of our literature.

UNDER the heading of "Alpine Gossip," a writer in the *Pall Mall Gazette* pleasantly relates some particulars of a recent tour. In his closing paragraph he bears testimony to the ability of the native builders of a new church. These men, he says, are Italians. As to what they can do, he goes on to say—

"The timber for this edifice was carried up on men's backs from pine woods 2,000 feet lower down. The loads thus borne, consisting in great part of long planks, were enormous. Each man carried a long pole, and when rest was needed, the pole was planted in front to support one end of the sheaf of planks, the other end resting on the ground. The men were singularly robust. Here and there might be noticed a wan cheek and a panting breast, but the burdens, for the most part, were borne steadily and sturdily, without apparent exhaustion. The food of the men who did these things, and who seemed to thrive in doing them, was polenta and cheese. Their drink was water. Sir Wilfrid Lawson would be justified in pointing to them as a triumphant vindication of total abstinence; but the Vegetarian might also put in a claim."

THAT colony question won't keep quiet. Its advocates start up in most unexpected places. We have just received a printed proposal, signed by Drs. E. H. Myers and J. W. Lloyd, of Tracy City, Grundy County, Tennessee, in reference to the "Proposed Hygienic Settlement on Cumberland Mountain, in Tennessee." They plead that—

"As the hygienic philosophy is making unprecedented advances in popular favour, and the attention of thousands is turned to its merits and to the attempted practice of its precepts, it is but natural that there should be a strong demand for some place where hygienists could settle and have the benefit of each other's intellectual companionship and sympathy, and thus be free to practise their special doctrines away from the ridicule and adverse surroundings of the outside world. In response to this demand it is proposed to establish this settlement. The advantages of the situation are many. These high lands of Tennessee appear on the United States Comparative Health Map among the healthiest parts of the continent. Winters are short and warm; summers long and cool, with cool nights. Snows are few and soon melt. No floods. But few storms. Droughts are of occasional occurrence, but complete crop failures are said to be unknown. Abundance of water. Malaria is practically unknown. There are many springs of pure soft water, and wells of like quality; with an abundance of streams. All the fruits of the temperate zone can be raised here with success. All garden vegetables do well; two crops of potatoes can be raised on the same ground in one season. The grains do well; the woods are full of grass in summer, affording excellent pasturage. This is a perfect fairy-land to the lover of nature. Flowers are in profusion from early Spring until Fall. The scattered inhabitants are friendly and hospitable. The country is covered with a forest of oak, chestnut, and tulip-wood. Land can be purchased anywhere in large or small quantities at prices varying from 1 to 15 dollars per acre, according to situation, &c.

"With beautiful scenery, delightful and healthful climate, soft water, cheap lands, educational advantages, home market for everything produced, and access to rail, it would seem that it would be difficult for hygienic pioneers to find a better location. But we do not represent this as an Eden, an Arcadia, or a Utopia. It is nothing of the kind. Pioneers must be ready and willing to encounter hardships

wherever they settle. We advise no one to come here unless possessed of sufficient means to purchase a few acres of land, build a house, and support himself the first year. After that, with industry and economy, he ought to make an easy livelihood.

"It is proposed to establish a hygienic settlement here, open to people of all opinions who are conscientiously endeavouring to practise the laws of health as they understand them. As we desire true culture and a higher civilisation, the non-use of tobacco and stimulants, and the desire to understand the higher laws of life and obey them, are the only conditions required. It is proposed to establish a museum, public library, Kindergarten school, and sanitarium as soon as the finances of the settlement justify."

It is necessary to say that we have greatly abridged the statement of the promoters. We prefer our colony in England. But restless Vegetarians, who "can't wait," may wisely put themselves into communication with the promoters of this colony for further information.

SOME verses by Thomas Cramp, entitled "Starting a Colony," appear in the *Jersey Observer* of 3rd October. The process of founding a "model colony" in which no "dangerous trade" shall be admitted is detailed. The farmer first, next the builder, find each a welcome; the shopkeeper, schoolmaster, doctor, and minister are admitted; but the liquor-dealer is refused admission, and likewise the pawnbroker, "whose success depends on gin." The writer's ideal reaches its climax when a butcher appears, and to this "model colony" craves admission. He is thus questioned and answered. We give the verse for the sake of the sentiment:—

"Pray, who are you, with murderous knife,
As if about to take some life?
'My duty, sir, is to be willing
To do the work of daily killing—
To murder those who've ne'er offended,
And been by breeders kindly tended.'
'Avaunt! we want no butchers here,
Where fruits abound, the heart to cheer;
In the holy mountain of the Lord
No life to lose can He afford.
Therefore give up the trade of slaughter.'"

A SCOTTISH CLERGYMAN, writing to us for Dr. Nichols' "Penny Cookery," goes on to say that—

"In addition to the Food of Health, I have lately been using the wheaten groats, which is a substantial article, and which I find beneficial for constipation. Our milk supply here is now most limited, and will soon be stopped altogether for some months, so that we shall only have condensed to depend upon. People sometimes enquire for a good biscuit. The man who uses the genuine Saltcoats wheaten biscuit needs nothing better. Having seen them warmly commended in the magazine, I obtained a supply from Glasgow, and have since repeated the order. I have lent and commended Mr. Kynaston's pamphlet to several.

The Provisioner occasionally contains some very interesting reading. The writer of a letter "Sine Slaughterhouse!"—a "butcher who is not a butcher"—writes to the editor to make a complaint of the "ignorant public who will call me out of my name, or rather will style me what I am not." The plea is full of unconscious humour. We agree heartily with the writer in desiring "the abolition of a word that should now be obsolete," but we can only hope for this if an effectual method be adopted, namely, the abolition of the thing signified. The writer says:—

"It is in vain that I have had painted on my *facia* in the most elegant and the largest letters 'consistent with the surroundings'—as the artist assures me—and have had boldly printed on my billheads that I am a 'Meat Purveyor.' My customers will persist in calling me a butcher. Indeed, I am frequently addressed as if I were born a 'butcher'—that is, as if it were my surname, for I occasionally hear myself dubbed 'Mr. Butcher!' As to what may be said in my absence, I can only conjecture; but I gather from many of the servant maids who are sent to my shop, that they have been told to go round to the 'butcher's.'

"Now, far from being a butcher, I have a great repugnance to killing and wounding. I have never killed anything that I remember, save vermin; neither have I, where I am, any convenience for killing. I therefore claim that I have no right to be called a butcher, and I certainly do not like being called so. There are thousands with as little qualification for the appellation as myself, and probably with as great a distaste for it. If the word is rightly used at all in its application to those who make a business of procuring and selling the flesh of animals used as human food, it certainly attaches only to the actual slaughterer, and not even to the master who employs him; and if he does his work skilfully and humanely, it is out of place to call *him* a butcher.

"Pray use your influence in procuring the abolition of a word that should now be obsolete, except when connected with vivisectionists or soldiers on the battlefield."

It was pleasant to hear the remark of an observant friend in reply to the usual—and, we fear, in too many cases—just condemnation of bakers' bread. "The quality of the bread supplied to the public in these shops is steadily improving." What encouragement this to renewed efforts! Let no labourer despair, but work on, and the quality of the bread, certainly very far from perfect as yet, will go on improving. But that it has improved at all, we owe deep thanks to our workers, and not least to those who have set the example, facing all the difficulties and risks of the pioneer, of supplying a pure wheaten bread. Two such samples have reached us within the past month—one from the far North, Mr. W. Dunn, West Hartlepool, the other from the far South (or shall we say West?) of England, from Mr. Young, of Exeter. Of one a report is made elsewhere. Of both it would be difficult to speak too highly. Certainly our friends in Exeter who do not bake at home have at command a sweet and excellent bread. We hope they will not fail to give Mr. Young the encouragement he merits. Mr. Dunn has shown true British pluck in taking his stand in the North. Have we not

friends enough around Tyneside to see that he is warmly supported ? As supplying a pure bread, wheatmeal, oatmeal, and company—for these good things rightly come together—we ought to mention what is done by Mr. Canning at Liverpool, Mr. Smith, of Leeds, Mr. Furze, of Digbeth, Birmingham, and Mr. McLester, of Belfast. We can only make the suggestion, but we do beg our friends in various localities not to forget our pioneers. Do try to give them a smile, a kindly and encouraging word, and—just now and then—an order !

PROFESSOR NEWMAN has very earnestly reminded us of the best use for bulls—namely, draught. A writer in the *Farmers' Gazette* ably sets forth the value of the dairy cow :—

“ A dairy cow produces seven times her own live weight of milk yearly, and half her weight in cheese, besides a large amount of butter. The cheese and butter are worth, as food, three times as much as an equal weight of beef. And this product is kept up for ten years. The comparative value of a dairy cow is then equivalent to a beef animal of three times her weight every year, and if such a steer could be killed every year for ten years, it would be worth as much as a cow, and no more ; so that one cow is really worth, as a producer of food, as much as ten fat beeves of 2,500lb. each, and her calves and her own beef at the end of her useful life are thrown in.”

Mr. HENDERSON, of Dumfries, sends us a couple of suggestions to which he desires us to call the attention of our members generally :—

“ 1. That our members who are married, and blessed with offspring, should name their sons after prominent Vegetarians, such as Newman, Brotherton, Graham, or other and older heroes ; and their daughters after the flowers—as Daisy, Violet, Rose, Lily, Snowdrop, &c. The idea may seem somewhat romantic, and even æsthetic ; but I think it might be adopted in some measure with good results.—2. That whilst not neglecting our proper mission of pure food, we also interest ourselves in a much-neglected mission, kindred to our own—*the abolition of sport*, by calling attention in the press and elsewhere to the barbarities of pigeon shooting, grouse shooting, ordinary hunting, and the common practice of angling, all of which have not even the excuse of necessity for their perpetration. By attacking these evil systems we can introduce our own noble system of humanity to all our fellow-creatures.”

A MEDICAL friend, who writes to us in commendation of “Dr. Nichols' Penny Cookery,” of which he thinks very highly,” adds a valuable note upon Mr. Thomas Bell, whose opinion is there quoted. Of Mr. Bell he says—

“ He was not a mere surgeon, but a distinguished naturalist and lecturer on Comparative Anatomy at either Guy's or St. Thomas's Hospital, London, and I believe he was a Fellow of the Royal Society. He was also *the* dentist of the city in my student days ; therefore an authority on the teeth as a guide to the dietetic habits of mankind. He died recently, at a very advanced age, in the house of Gilbert White, the naturalist historian, at Selborne, where he had resided during the latter years of his life.”

"Please supply to bearer porridge and milk, 3d. ; No. 25 ; Mrs. Green, Vegetarian Dining-rooms, Pall Mall ; to be used before one or after two o'clock." We have copied these words from a small ticket which has been designed to be given away for use at a Manchester dining-rooms. Such tickets, if generally issued, would meet an obvious want. They would not only feed many a hungry child, but give many a useful lesson. We hope the example may be followed in other cases.

WE owe to the *Herald of Health* (Dr. Nichols') many kind words and much encouragement. Writing in the November number with the reports of the *Scotsman* and the *Courant* before him, Dr. Nichols observes with pleasure that the lectures delivered in Edinburgh by Dr. Anna Kingsford were "well attended and in every way successful." "The Vegetarian Society cannot do better," he continues, "than to give this gifted oratress and true woman the opportunity of being heard in every town in the United Kingdom." Well and kindly written ! For the present, however, we must all agree to give Mrs. Kingsford a rest, and hope, with the spring, to welcome her again to our May meetings—where these are to be held we should really like to know!—and then that our friends will assist us in arranging for another lecture tour. Mr. Williamson, a correspondent in the same number of the *Herald*, writes that on the 4th October, at 3 p.m.—

"Dr. Anna Kingsford gave a lecture against vivisection to a select audience convened by circular in 5, St. Andrew's Square, under the auspices of the Anti-Vivisection Society, which is said to have been the ablest yet given here on the subject, and was much appreciated. Then, the following evening at eight o'clock, in the large hall of the Literary Institute, under the auspices of the Edinburgh Food Reform Association, she gave a beautiful address on the food question, in which she completely riveted the attention of her audience, comprising six to seven hundred people, chiefly of the better class of citizens. Dr. Kingsford has certainly scored a success in 'Modern Athens,' and will meet with a hearty reception whenever she comes again, which we hope will be soon. I earnestly wish that she may long be spared to do such excellent work towards elevating the moral perceptions and tastes of society. I enclose the *Scotsman's* reports of the meetings."

THE *Daily News* and the *Pall Mall Gazette* have both printed a letter written by Elder Evans, of the Shaker community, Mount Lebanon, New York State, and addressed to a Vegetarian friend in this country. Mr. Evans's plea goes beyond Vegetarianism. But his words are sure to arrest the attention of many who find themselves face to face with some very stern problems of civilisation. Elder Evans says :—

"I am deeply interested in the spread of Vegetarian ideas in England, believing, as I do, that England will never cease to learn and practise the horrible art of war until she hears the divine command, 'Thou shalt not kill,' and religiously obeys it. Of

course a new land system would logically follow, for the war system originated the present land system. Meat-eaters, sword in hand, took possession of the land by force. I am religiously converted, and conscientiously convicted, that riotous eating of food from the butcher is a direct cause of war, land monopoly, intemperance, and their concomitant evils. You speak of forming a colony of Vegetarians in England. Do it by all means. My opinion is that such a colony would become a Shaker family holding their land in common, labouring in common, all being teetotalers and non-resistants. Also they would refrain from increasing the population until, to all who do exist, life was a blessing. They would have no occasion to seek pleasure and happiness in physical unrighteousness. All truths have a family relation ; they go together. A Southern planter who owned many slaves prohibited his daughter from introducing the use of brown bread into his family, saying : 'I have observed that Vegetarians all become abolitionists ; and brown bread is the first step to Vegetarianism !' Five thousand people landing in New York in a single day ! Why not found Shaker societies on the basis of Vegetarianism to check population and emigration ? Religious celibacy is nature's balance-wheel to the population faculty in humanity."

"ALMONDS AND RAISINS," second year, is just ready. The "Notes on the Kalendar" have been extended from last year, and contain the dates of births and deaths of eminent Vegetarians. The contents include an introductory article by Mr. E. J. Baillie, F.L.S. Dr. Anna Kingsford's romance, "The Turquoise Ring," extends through nearly thirty pages. Then we have a Christmas "Ghost Story," by E. Glenville Waller ; articles by Mr. Bailey Walker, "H. S.S.," and Mr. W. E. A. Axon ; the "Ribblesdale" papers, by Dora Bailey Walker, and other acceptable articles and information. The large sale of last year's annual has encouraged an increased issue of the present number, which can be had through our publisher, F. Pitman, London, or at the Society's office, 75, Princess Street, Manchester.

THE late Robert B. Blackader, whose death we recently recorded, had it in mind to found a "Hygienic Tract Society." His proposals were these. His aims were so entirely our own, that we can only urge our working friends to try to carry them out as far as possible :—

Object.—The printing and distribution of tracts and leaflets on sanitary subjects written by qualified men.

Aim.—Stemming the stream of patients ever flowing into our hospitals, infirmaries, dispensaries, and asylums.

Result.—Learning "better to appreciate the beautiful world in which we live ; avoiding many of the sufferings to which we are subject ; enjoying many blessings of which we are not worthy ; and escaping many temptations we cannot wholly resist."—(Lubbock's *Pre-historic Times*, p. 489.)

Agency.—Gratuitous distribution by guardians, the clergy, &c., &c.

A CHRISTMAS AND NEW YEAR'S GREETING.

WE cannot offer any more welcome "few lines" of seasonable greeting than these expressive of the satisfaction with which we returned from our recent lecturing tour. The ground of this feeling was twofold, being both personal and general. The former was derived from the great kindness and hospitality which we everywhere met, and the latter from the hopefulness with which we were led to regard our country's future. This was due to the *spirit* everywhere manifest indicative of that "divine discontent" with the prevailing condition of society, and that determination to better it—at once the herald and the agent of improvement. Thus, although the *actual* number of our adherents is small, the *potential* number is, we are confident, very great. People are weary of the old disastrous let-alone policy; weary even of the more modern passion for reforming institutions. For they are beginning to see that in order to achieve anything like a real civilisation, men themselves must be reformed, and this by methods so radical as to involve their very mode of living. In this view the widespread movement against the indulgence in stimulating drinks is a most favourable presage for our cause, the step from drinking to eating being so short that reform in the one cannot fail to lead to reform in the other. With dramshops and slaughter-houses abolished, and people nourished from childhood on the food best adapted to develop true *humanity*, intellectual and spiritual results may be expected such as the Western World at least has not seen since the historic period began. At present, little more can be insisted on in public lectures than the physical and social aspects of our question; but, as its hold on the popular mind broadens and deepens, occasion will assuredly arise for more philosophic treatment of it than is involved in the mere petty economies of purse or of kitchen stuffs. Mr. Howard Williams' recently issued book on the "Ethics of Diet" constitutes a valuable and important step in the right direction, and will, doubtless, direct many minds to the consideration of what may fairly be called the religious philosophy of abstinence from flesh. For a religious and a philosophical question it certainly is,—indeed more radically both of these than any other of the day,—inasmuch as it involves a distinctly new and forward step in the recognition of man's place and destiny in the world.

Christmas, 1883.

A. K. ; E. M.

"DO IT NOW."—In the private journal of a lady recently deceased were found these words: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show, to any fellow-creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again." These words are worthy to be placed where we can see them every day. Each day, each week, each year, comes to each but once.

A TIMELY PLEA: ADDRESSED TO THOSE WHO ARE ABLE TO THINK.

"Methinks at meals some odd thoughts might intrude."—*Byron*.

HARDWORKING men sometimes think there is a sort of merit in "not caring what one eats." This is a fallacy; for though it is meritorious to be able to content oneself with plain fare, yet mere indifference about one's food can only arise from stupidity or thoughtlessness, since the welfare of body and mind is intimately connected with what we eat. Those who are willing and able to think about their food are invited to consider the following aspects of Vegetarianism.

I. ITS PRACTICABILITY.—Vegetables, though less stimulating than flesh, contain the same nutritive substances, and, as even flesh-eaters admit, are well able to sustain man's *physical* powers. The statement, frequently made, that a flesh diet is necessary to support *intellectual* energy, is without a particle of proof, and contrary to all experience and common sense. This, and all similar assertions, are disproved by the fact that there are many Vegetarians now living in perfect bodily health and full mental vigour.

II. ITS MORALITY.—Vegetarianism involves—(1) No cruelty to animals. (2) No degradation to man. Those who eat flesh are responsible for the horrors of the slaughter-house, and the sufferings of many harmless animals. Even if it were necessary to kill animals, it would be degrading to eat their carcases. It is trebly degrading to breed and rear animals solely for this purpose, and to delegate to a class of *butchers* the bloody task which no *gentleman* would himself perform.

III. ITS ECONOMY.—Millions of money are annually spent on breeding, rearing, and transporting animals for human food. The Political Economist, who condemns all luxury, must also condemn this system of flesh-eating; for here is immense waste of labour in producing unnecessary food.

There are also some indirect advantages of Vegetarianism, which may here be briefly indicated. (1) It is conducive to simplicity of living. A man who understands the importance of the question of diet is not likely to be a glutton. (2) It prevents drunkenness; for the craving for alcohol dies out, together with the craving for flesh. (3) It fosters humanity and gentleness, and quickens all the intellectual faculties. Perhaps the most comprehensive reason for not eating flesh is the one given by Chatterton—"He had no right to make himself stupider than God made him."

H. S. S.

THE FOOD FOR STUDENTS.

A letter addressed by Dr. James C. Jackson, of Dansville, N.Y., to the Rev. Cyrus D. Foss, D.D., President Wesleyan University, Middletown, Conn., reprinted from "The Laws of Life and Journal of Health," for December, 1875.

I HAVE just read in the *New York Tribune* an abstract of your address entitled "University Education as a Foundation for Lifework." Among the many excellent suggestions which the address contains are two to which I take exception:—

"The scholar especially needs brawn, as well as brain; because, in order to be a scholar, he must pay the inevitable tax levied on every perpetual hard student; and also because the supreme, practicable mental exertion which is the business of his life, is directly contingent on the fineness and fulness of his physical forces. Let the student then give earnest heed to the care and culture of his body. It is the home, the instrument, the mold, and the eternal companion of his soul. Let him know that sipping gruel and languidly lounging over books until his midnight lamp burns

low, can never make him either a scholar or a man. Let him eat beef and mutton in generous slices."

You recommend your students, and of course all other students and all other thinking men, to the generous use of beef and mutton. Why you do this, you do not say. You leave it to be taken for granted that this kind of food is adapted to students. Your students, therefore, to the degree that they have confidence in you, will accept as true what you assert, when if your statement were to be put to the test of scientific investigation, it would be found to be as baseless as the fabric of a dream.

Considered from any point of potential energy which food may be supposed to possess, beefsteak and mutton must necessarily, by reason of the elements that make them up, rank low. The best beefsteak has only about 38 per cent of nutrition. This is only a little above the potato. It is therefore a food which, considered as aliment, is altogether untrustworthy ; for no human body can long sustain itself in good health which has to eat a food as a staple two-thirds of which is made up of factitious or adventitious matters, having in them no power whatever to furnish material out of which blood can be made. If any man, therefore, were to eat only beefsteak for food, he would either become a gluttonous eater, and in this direction become sensual and greatly debauched ; or else fail in physical strength and become greatly enfeebled. Beefsteak, therefore, cannot rank beside the grains. The grain which we call wheat has 85 per cent nutriment in it. This, compared with beefsteak, is more than as much again. One pound, therefore, of wheat will go more than twice as far as a pound of beefsteak.

But its deficiency in nutrition is not by any means its most objectionable feature when used as a staple food by the student. It has, in addition to whatever nutrient elements it contains, the quality of exciting the nervous system unduly, and so increasing the heart's action, and thus the rapidity with which all the vital processes are carried on. This is a very strong objection to its use by the student ; for, if ever a human being is placed in conditions where, in order to accomplish the objects he seeks, he needs to be in the greatest composure, the whole life force working organically and functionally with the least friction, and so giving his mental faculties opportunity to exercise themselves without bodily reactionary disturbances, a student needs it.

No student can eat beefsteak liberally or generously without having the habitual pulsations of the heart ten beats higher in a minute than if he lived on grains, vegetables, and fruits, and who can estimate the difference between a pulse at eighty or seventy and between seventy-five and sixty-five in the accomplishments which a student will reach in a course of years ? For, to the degree that he is subject to rapid expenditure of nervous force, will he be compelled to undergo rapid changes of all the solid particles of his body. And in the degree of this rapidity will come, to a close and severe student, a conscious effort of the heart, and after a little a sense of cerebral disquiet ; then, by and by, a flitting before him of a feeling of mental incompetency and restlessness of spirit, and arousal of his passions, with accompanying insubordination, and at last conviction that he cannot command himself. Nothing is more detrimental to the mental faculties of any person than unnecessarily rapid molecular changes in his body. The slower, while at the same time the more equable, the metamorphosis of tissue, the surer is a person, other things being equal, of large command of his mental and moral faculties.

This aliment, having in it the quality so to affect the brain and the nerve centres as to produce increased action of the heart, increased action of the lungs, rapid digestion, rapid disorganisation of tissue, and frequent call for evacuation of defecable material that has been broken down and which needs to be cast out, is thus one of

the worst kinds of food that a student can eat. The brain feels the effect and becomes excited by it. The ganglionic nervous system, as well as the sympathetic, also become affected by it. The quickening of the faculties and emotions which such persons undergo by reason of the new thoughts, new ideas, and enlarged association of ideas which study begets, becomes exhaustively intense, and therefore reaction against this exhaustion after a while either becomes impossible or ruinously destructive.

Such food, therefore, is not desirable for students, as it places their nervous systems under constant stimulation. Now, in whatever form, stimulation is the last thing to which a student should be subjected. What if the stimulant were alcohol? Who would advise students to drink stimulating drinks generously? Thousands, who have been led to investigate the effect on brain tissue and nerve structure in general of drinking alcoholic liquors habitually, though in decided moderation, know that to drink any alcoholic mixture so that the animal spirits shall be in constant exhilaration, is only breaking down nerve power in a body to leave it all the sooner a wreck.

Now if this be true, as unquestionably it is, of alcoholic stimuli, why may not it be true of any substance whose ordinary, legitimate, and absolute effect is the same, though in a modified degree? Who can doubt that the conscious difference in effect upon a person's strength, either of body or mind, which beefsteak produces over good bread, is to be attributed to the stimulus which the beef contains, and which the bread does not contain, and not to any superiority in nutritive matter? If then, to eat beefsteak is to be stimulated, it is to have evolved power for use, a resupply of which the beefsteak does not at all contain, therefore making it an unreliable, unsubstantial, and unhealthy food for a student.

I have seen persons made thoroughly drunk by drinking—not very largely either—of warm beef blood. I have seen a woman, so enfeebled that she could not walk, eat a slice of rarely-cooked beefsteak, and within ten minutes rise from her bed, and, with as much apparent strength as one might ever need, walk a mile. Is it to be supposed for a moment, that this person received such an amount of nutriment from it that within ten minutes after its being introduced into the stomach, the nerve structures, and through them, the muscles whereby she was able thus to move off vigorously, were repaired? If this were not the case, she was affected by the stimulus of the food, and to be thus stimulated beyond the line of nutriment is always to be regretted except in cases of great emergency.

But there is another urgent reason why students should not use beefsteak. Under any college curriculum with which I am conversant, the student must, in the nature of the case, be largely of sedentary habits. Under such circumstances the excretions in his system must work off slowly. True, some advise much physical exercise, but I am sure that the brain work which one must do to win high standing in college contra-indicates a great amount of physical exercise. If, then, he has so much thinking and learning to do that to stand high in his class he cannot devote time to boating, fishing, sporting, racing, &c., then it is very desirable that he should eat nutrient food which is not stimulating. Because, if stimulated, he *must* exercise, for, if he do not exercise, he will study *excitedly*, and this is always bad.

Again, the beefsteak of which students are advised to eat generously is largely made from the flesh of animals that have been stall-fed. The ox, though sluggish in its constitution and slow in its motions, has instinctively the disposition to roam, and, like the buffalo on the western plains, if left to itself in its grazing, will walk several miles in a day. This exercise relieves the tissues of superabundant waste material. Through kidneys and bowels, through skin and lungs, the effete matters are carried off under exercise. But what must be the condition of an animal which is

shut up in a stall, deprived of exercise, and not infrequently of light, and made to eat all that it possibly can? In a little while its system becomes plethoric; nature then recognises the new relation, and the kidneys and bowels act more largely than before. Nevertheless they cannot carry off waste matters as fast as the accrete matters are furnished, and so the animal begins to grow fat. This fatness is made up largely of waste material which under other circumstances would have been cast out, and so lodges itself wherever there are adipose or fatty cells to hold it. It pushes itself in between the fibres of the muscles, separating these, and thus giving to them that quality which by meat eaters is called "tenderness." If these little layers of fat were wanting, the fibres of the muscles would be consolidated, and so by their compactness be made tough. This animal thus situated, when loaded with fat, is driven to the butcher's, killed, hung up, sold, cooked, and eaten, it may be, by students. It is considered excellent meat because it is full of venous blood and is tender in its fibres, they being kept apart by fat which has been deposited between them.

But what is the effect? He is stimulated by it, is rendered energetic, yet there is not a nerve structure in his body that will not suffer from this one excitable condition imposed upon it. Every vital organ suffers. His blood becomes debilitated and befouled. He has eaten the wasteage that the stall-fed ox, by reason of his confinement, could not exhale and excrete from his system; and do you commend a young man to eat generously of this food if he would succeed in life? Many a man, by eating this poisoned flesh-meat, so loved by the gourmand, so prized by gluttons, has laid the foundation of incurable disease, from which no medical skill could save him. Take away the use of fattened meats and you take away a predisposing and largely provoking cause of many of the diseases from which our college students die. But there is a better food, vastly better for students, an aliment that will furnish them with a support to the brain and the nervous structure, without inducing exhaustion; at the same time it will prevent exhaustion. I am not at all under the impression that students in our colleges and universities have too much work to do. A man's brain was made to work. It cannot last, however, if it works excitedly. It must work after law if it would remain healthy, and the law of this working demands that, if you put it to work you shall ensure repair; and when wear and repair are equal there need be no sickness nor long intervals of rest. Ten hours of close study, with two hours of bodily exercise and ten hours of sleep, is none two much for a human brain to stand, provided always that, for the material loss which it has to undergo by reason of its activities, there is at the same time material repair. This repair can only come through food of such a kind that, when converted into blood, can supply the material to the brain which has been used up. The very poorest food that a man can eat whereby the loss to his brain or to his nervous structure can be made good, is beefsteak. Analyse it and you will find it so. Its constituent elements are not what you can make good nerve structure out of. You can make muscle out of it, but muscular tissue and nervous tissue are two very different textures, and what will make the one will not make the other.

What, then, is the food which will supply the waste nervous tissue? It is wheat, good white wheat, ground whole into an unbolted flour and cooked in forms that are relishable to the taste, and yet so that the proximate elements of the grain shall not be changed. Then you have a food that will supply to the brain and to the nervous system all its losses caused by the operation of the mental faculties.

Of all the edibles, not one is at all to be compared in its completeness as a food for man with wheat. A human being can find in it, if he will not spoil it by preparation, but will use the whole of it—outer bark, inner rind, and central starchy pulp—constituent

elements that will, in excellent measure, nourish every organ in his body. From the hair on his head to the nails on his feet there is not an organ so made up of substances that wheat will not supply the waste. In an eminent degree it is fitted to supply the material which the brain and nervous system need. In doing this it serves a most magnificent purpose. It preserves health by furnishing the various tissues with their complement of substance. It protects against disease because it keeps the nervous structure in high vigour. It is needful that this department of the physical organisations be kept in good repair, otherwise the nervous system becomes disordered, and then every other organ or class of organs in the body becomes affected.

It is remarkable how rapidly under the advances of our civilisation and the unfolding and culture of the intellect and the use of our higher faculties, the diseases which characterise us as a people are coming to have with men a cerebral and with women a sympathetic nervous origin. Men suffer from congestion of the brain when they have almost any disease. Women similarly suffer from sympathetic nervous irritation when they come to have any disease. This prevalence of nervous diseases is to be accounted for, not because of the fret and perplexities and vexations and stress and strain of business avocations and pursuits that our people follow, but because of the debility of their nervous systems which they suffer by eating the wrong food.

The brain, or what physiologists call the cerebro-spinal nervous system, becomes starved. We eat white bread as a staple bread ; we eat "beefsteak" as a staple flesh ; we eat potatoes as a staple vegetable ; we eat butter as a staple oil ; we eat sugar as a staple sweet. Neither one nor all can feed our nerve structures ; they serve a purpose, but they cannot serve the purpose needed, and when you command your student to eat generously of beefsteak, you must cast about to see what other kinds of food he will eat. It is altogether probable that he will eat butter and sugar and potatoes and white bread and pastry pie-crust and pepper and cinnamon and salt, and other like condiments, which his taste may be educated to relish. If he thus eat, he will starve to death before he can pass through college, unless God has happily endowed him organically with a body and a vital force in it that can enable him to stand up under his great nervous depletion, or, if he do not die, he will make no mark amongst men.

Almost daily some man of note in this country dies of apoplexy or paralysis, or is smitten with epilepsy or softening of the brain. Scarcely an hour passes but some man or woman dies untimely, dies in the dawning of adult life, dies in the very prime of life, dies just when the summit of life has been reached, dies of bilious fever, typhoid fever, dysentery, hemorrhage of the lungs, rheumatism of the heart, or some other accursed disease which has been induced by the long-continued use of foods which have starved the nervous structure, and thus deprived the individual of his divinely appointed constitutional protection.

I do not reason thus without experience. In a twenty-five years' presidency of the largest hygienic institution in the world, I have had occasion to deal with thousands of men who have broken down, either while preparing for college, or while in college, or in the pursuits of life subsequent to graduation ; and in the majority of these cases I have found them to be men who, all their lives, had been advised to eat, and had eaten largely, of flesh-meats. Nevertheless they have come to me with their nervous systems all broken down, not from disease but from debility. Their brains were worth but little for use, and their spinal and sympathetic nerves were no better. The organs in their bodies whose play, when in health, produces the most delightful results, were all in disorder. Stomach inert, liver torpid, kidneys congested, bowels constipated, skin dry and harsh, heart palpitating, lungs weak, brain useless. They had tried many remedies of many physicians "and were nothing bettered but rather

made worse." By changing their dietetic habits, taking off pressure from one part and putting it on to another, slowly, steadily, surely they came back to health, and now for years the major part of them have been hard at work, fresher and better as the years go on, living without meat, living on grains, fruits, and vegetables. There is a whole system of divine philosophy in this matter of eating food which nutrifies the body without exhausting it.

"A student needs brawn as well as brain?" Is it that he may the better endure study? How can muscle or brawn aid one to think? Hercules was not a thinker; nor were Goliath of Gath and Samson close students. Socrates, Aristotle, and Plato were not Greek athletes, nor were Julius Cæsar, Napoleon, and the Duke of Wellington prize fighters. The truth, I imagine, lies exactly otherwise. Instead of a student needing muscle in order to enable him the better to endure intellectual taxation, the rule is, the harder he studies the less muscle will he and should he have; and the less exercise of a vigorous, certainly of a violent, nature should he take.

What a student needs is nerve, not muscle. Of the latter, as of bone and sinew, he must have enough to enable him to maintain erect posture and to move about from place to place easily and with grace, and, within moderate distance, without fatigue; but beyond this, he needs it not, and whatever of it he has I am sure detracts from his executive capacities as a student.

The ordinary movements which a student instinctively takes—and in this direction instinct is, and in many other directions might be, of great service—will supply his bodily structure with the nutritive energy which his muscular organism demands for healthful ends. He is not called upon to make physical exercise a duty, unless from faulty conditions of living in other ways, and especially in matters of eating, he makes his body plethoric with waste matters. Even then philosophy will not justify as an abstract proposition the plan and method you suggest. It only defends it on the basis of expediency. The true method for the student is to live so simply, yet nutritively, that severe strain of muscle is not required to secure restoration of tissue or the thorough excretion of it from the body.

Living thus simply, all the organic processes, whether ending in waste or repair, will be carried on so quietly yet so effectively, as to demand a *minimum* of muscularity. In such conditions the student has at use all the vital energy which his constitutional capabilities can furnish, and he has it at avail. Put such a person to study, and he takes delight in it—tire him, and rest refreshes him. He needs food which, when made into blood, will build up brain and nerves and fill him with nerve force. For this end the flesh of the ox is not at all to be compared to the flour made out of the entire grain of wheat.

Whether one eats "beefsteak" or "mutton," he cannot get out of it for blood-making purposes what it does not contain—and neither of these aliments contains much of brain-building material. Nor whether a man takes little or much exercise can he increase thereby the molecules of any part of his body, in the absence of proper food; and if he have this, and is a student, then in proportion as he studies hard, and desires to think persistently and profoundly, beyond the demand of his instinct let him avoid exercise, and instead, thoroughly and absolutely rest.

"In this space of time he wrote a small book of 'Obedience,' and one without a title known as the 'Great Book.' After he began the work of composition he ceased to eat fish or flesh, and gave over the use of wine. He claimed to have written the book on his knees."—"Elias, the Manchester Prophet."—Axon's *Lancashire Gleanings*. p. 313.

THE BIBLE AND THE FOOD QUESTION.

THERE is, in the minds of some good people, an uneasiness, and qualms of conscience, as to whether there is not a certain amount of impiety in the teaching of Vegetarianism. They ask whether it was not a fact that Abraham entertained three angels and slaughtered animals for their food? Whether Peter was not commanded to arise, slay, and eat, and he replied that he had never eaten anything common or unclean; and, further, whether the highest and most sacred persons spoken of in Holy Writ are not said to have used animal food? Let us, therefore, endeavour to see what the Bible is meant to be and what it is not meant to be in these respects. We must not expect to find in the Bible explicit and direct teaching about every subject. It does not follow that because we do not find a thing in the Bible that, therefore, such a thing is not right. Neither does it follow that because a certain thing was right for people mentioned in the Bible, that, therefore, it is right for us, and right to the end of time. For instance, we do not find in the Bible anything concerning our social and political movements; we should not think of going to the Bible to read about land, or about franchise questions. I do not here treat the question as one of right or wrong, but simply assert that a Christian should ask himself whether it is best for him as a Christian to use flesh or not, and whether his doing so would tend to the progressive development of the human race. It is not a question of right or wrong in itself, but a question of right to Christians as progressive people seeking to work upward to the highest ends.

Neither is it a question whether animal interests are subordinate to human interests. If the interests of animals and of human beings come into collision, the interests of the lower creatures must give way. If the happiness of the lower creatures interferes with the happiness of human life, and if the taking of animal life be necessary for the maintenance of human life, then that life must be sacrificed. But that is one of the things which has yet to be proved, and which men are still investigating.

Having so far cleared the ground by explaining what the Bible is and what it is not meant to do, we next come to what the Bible does actually say and do, so to speak, about the taking of animal life. Here we divide the subject into two broad lines, into which everything said in the Bible falls. First, the general head of sanction; next, under the head of sacrifice. Let us take the portion relating to sacrifice first. The institution of sacrifice was of three kinds, broadly speaking, and in two out of those three cases portions of the sacrificed animal were used by some persons as food. There was the burnt offering, the sin (or trespass) offering, and the peace offering. In the case of the burnt offering the animal was first slain, then wholly consumed; with the sin (or trespass) offering, only certain portions were consumed, and the other set apart to be used as food for the priests. In the case of the peace offering, the offerers themselves might, as well as the priests, eat of the offering.

Now, first of all, if God has a lesson to teach His children, which it is of the utmost importance that they should learn; if it is associated with their greatest needs and destinies, there can be no reason for using that lesson as an analogy for any more earthly purpose. Because Abraham was moved to slay his son Isaac, no man has a right to slay his son now. And so it was with sacrifices. The eating of sacrifices has no more to do with the taking of animal food, as mere food, than the taking of wine in a Sacrament has to do with the taking of wine at a man's dinner table; but it is a special and sacred ordinance for one purpose and ordained for one end. The lesson intended to be taught by the taking of animal life in sacrifice was the *preciousness* of life. Man had forfeited the life which was more precious than the life of the creature, and the life of the creature was to be taken as an atonement. It taught

that life was a precious thing—forfeited by sin, and recovered by grace. Then the prohibition of blood was absolute. In every case the blood was to be poured out and not used, because it was the life, upon pain of the most awful penalties; neither was the fat to be used as part of the food.

The Israelites, in fact, were not a flesh-eating people; they never slaughtered animals for food except for visitors, and in connection with hospitality and the entertainment of strangers. Then we have the case of Abraham and the three angels who came to him, the case of quails being sent to the people in the wilderness, the case of Elijah being fed with bread and flesh, Peter's vision, and the reference in the New Testament to the fact that nothing was unclean of itself, and St. Paul's advice about not making a trouble of meats which had been offered to idols, and his remarks to the Romans about he that eateth, and he that eateth not, condemning each other. With regard to the case of Abraham and the angels, it is enough to say that the Bible is not intended to be a complete statute book, with explanatory directions of what is to be done at all times. Not only is there no inference to be drawn from this case, but it was perfectly impossible, in the state of society at that time, that it should have been otherwise. Suppose that, in the days of Moses, he had set about teaching the people geology. And for the angels to have refused that food, and entered on a discussion with Abraham would have been anticipating, by thousands of years, the progress of mankind. Again, Isaac was a good man, and had some strong points; but even patriarchs did some things which Christians of to-day were not prepared to justify. Some of them had two wives; some more; many of them had slaves; still that was an institution which we could not justify now on Christian grounds. And as we do not justify polygamy or the keeping of slaves now, neither are we by any means called upon to follow their example, nor to hesitate to say that their example was behind the Christian type of manhood to which the Bible teaches us to aspire. The quails were sent to the children of Israel in anger, because they hankered after the flesh-pots of Egypt. And with regard to Elijah's being fed by ravens, there was a little doubt as to whether they were not merchants, or Arabians, or strangers, instead of ravens, who were permitted, in the providence of God, to sustain this good man. At any rate, who would expect Elijah to enter into a discussion upon Vegetarianism; it would be out of place and out of harmony with the experience of such a man at this time.

Coming to the New Testament, we do not find that either our Lord or His Apostles came to teach us everything all at once, but to lay down certain broad principles of truth. Slavery, for instance, is happily recognised now as utterly indefensible as a Christian institution, yet our blessed Lord did not condemn it in words; but He laid down certain principles which were bound to kill it, although He did not assail it in so many words. The vision of St. Peter has nothing whatever to do with the value of food as food; it is simply an intimation that he was to teach the Gentiles the way of everlasting life, and was only an illustration by which this lesson was conveyed to his mind. The question of food, as food, had nothing to do with it; it is a spiritual lesson impressed by literal means. The other cases in the Epistles of the Apostle Paul are disposed of by similar reasoning. Everything of the kind is covered by the general principles laid down, and met by the general answers given. The Bible leaves this subject, as it leaves many other subjects, open to Christians. So far as the Bible is concerned, we may or may not eat certain things, and a man is not to be condemned for eating or for not eating them; but it is his duty to take that which will best fit him for the service of God and the service of man—that which will strengthen him, and make him "a vessel meet for the Master's use."—J. S. J.

SOUPS WITHOUT THE STOCKPOT.

I DARESAY there are many who know better how to make soups than I do. Well, it is not to these I speak, but to those few who do not know how to make soups. I should like to see a better system of cooking than we have. We all know that this has very much to do with domestic comfort, and I assure you that the very best recipe for a bad-tempered husband is a nice, cheerful-looking dinner table. Now, what I mean by cheerful is all bright and clean, with ever such a little glass of flowers or something green, and a sweet savoury smell to meet him as he enters the door. But not to keep him waiting, mind ; waiting for dinner is a trying time indeed for a hungry man—to say nothing about a cross one—and there are few who have not felt—

How sad it is to sit and pine,
The long half-hour before we dine ;
Upon our watches oft we look,
And wonder at the clock and cook.

I have often been asked how I manage to make so many nice soups without that indispensable article, the kitchen stockpot. Well, my answer must be given by asking another question. How do cooks manage so many different soups out of the same stockpot ? In just the same way as I do without it. It has been asserted that English cookery is, nationally speaking, far from being the best in the world. More than this, we have been frequently told by brilliant foreign writers, half philosophers, half *chefs*, that we are the worst cooks on the face of the earth, and that the proverb, which alludes to the divine origin of food, and the precisely opposite origin of its preparers, is peculiarly applicable to us English. I am glad to note, however, that soups of vegetables, &c., are now frequently found in English middle-class homes, and I take this to be one evidence that we are on the road to improvement in our system of cookery ; for good cookery is at the root of a great deal of comfort, a great deal of good humour, and a great deal of intellectual power. One great cause of many of the spoilt and badly-cooked dishes arises, as I think most will agree, from the non-acquaintance with common everyday things, and the period when things are in season, which is one of the most essential pieces of knowledge in the art of cookery.

But excellence in this art, as in all others, is only attained by practice and experience. As in the fine arts, the progress of mankind from barbarism to civilisation is marked by a gradual succession of triumphs over the rude materialities of nature. As by the higher efforts of pen and pencil man advances by culture and observation to the perfection of his faculties, so with the art of cookery.

Our object, then, is not only to live, but to live economically, agreeably, tastefully, and well. Everything that is edible, and passes under the hands of the cook, is more or less changed, and assumes new forms. Hence the influence of good cooking in a household is immense. Frugality and economy are home virtues, without which no household can prosper. Dr. Johnson says frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption.

We must try to bear in mind that it is a great merit in housekeeping to manage a little well. "He is a good wagoner," says Bishop Hall, "who can turn his team in a little room ;" and those who can manage a little well are most likely to succeed in their management of large matters. Economy and frugality must never, however, be allowed to degenerate into meanness. As not only health, but life may be said to depend on the cleanliness of culinary utensils, special attention should therefore be

paid to those in which soup and vegetables are cooked. In the preparing of vegetables for soup great art is required. For a great many soups I find it a vast improvement to grate the vegetables, and in others to cut them into small dice, as even as possible, so that all may be done at the same time.

A few recipes at a time only should be given, and those few within the reach of the poorest, while the rich might do worse than use them. Although we seldom tire of a well made vegetable soup, there are recipes without any vegetables at all. Let us first begin with a soup that can be made at three-halfpence a quart. My dozen soups are :—Carrot soup, lettuce soup, parsnip soup, cabbage soup, leek soup, economical soup, onion soup, egg soup, almond soup, chestnut soup, macaroni soup, cocoa-nut soup.—*Dora Bailey Walker, in the "Co-operative News."*

[The recipes have already appeared in this magazine: see also "Cookery by a lady."]

NEW ZEALAND.

I RESIDED in Auckland from November, 1882, to July, 1883. The city and suburbs contain a population of 35,000. The private houses are constructed of wood, and the better sort of them present a most attractive appearance, being detached, and each having a front garden, in which plants considered choice in England grow luxuriantly. I found all the necessities of life both plentiful and cheap; for although railway accommodation is yet in a primitive state, the magnificent harbour enables the largest vessels to discharge their cargoes at the foot of the principal street, and thus by means of the really fine fleet of the Union Steamship Company, the Aucklanders are supplied with wheat, oatmeal, and potatoes from Otago and Canterbury, fruit and jams from Nelson and Tasmania, dairy produce from Taranaki, and (going further afloat) bananas from Fiji. Small sailing vessels bring oranges from the islands where they are cultivated, and the Maoris drive a good trade in the peach season by selling that luscious fruit, which grows in great abundance in the Auckland district. The trade in garden vegetables is almost exclusively in the hands of the industrious Chinese, who rear them in the suburbs and hawk them about the streets in their own peculiar fashion. Shoulders of mutton being procurable for 3d. per lb. and prime cuts of beef for 5d. per lb., the people are hardly prepared to listen to Vegetarian teaching at present, especially as the harbour teams with fish, and rock oysters abound. Much fruit is wasted in the country for want of a market, and many settlers who have attempted the cultivation of the land have been driven to undertake less congenial work, in order to support their families. If anybody wants to know why it is difficult for a "new chum" to live on the land, he should read "Progress and Poverty," by Henry George, which can be procured for sixpence, and in which this subject is treated fully.—C. G. B.

THE MUSIC CURE.—Once in my life I fell into low spirits which lasted some weeks. One day I broke out singing. Either the music cured me, or, being cured, I gave expression to my joy in music. Causes and effects get mixed. In some way the cloud broke and showed its silver lining. I have had sorrows since, but never "the blues." The music cure is as old as Saul and David at least. It is practised on every baby. I wish it could be thoroughly tried in all hospitals and lunatic asylums. The Methodists, in Wesley's day, knew the power of music, and declined to let the devil have a monopoly of all the lively tunes. The Salvation Army understands the power even of drums and tambourines. Perhaps nothing is better than congregational music; a good voice, guided by a good ear, is the finest musical instrument in the world.—*Nichols' Health Almanac.*

Correspondence.*

THE ORPHANAGE.—One correspondent thinks that establishing an orphanage "would have a very good effect on the Society;" but I am afraid it would not be a good thing for our treasury at present. The magnitude of such an undertaking ought to be seriously considered by the Society before it encourages the agitation of the question.—T. DOWNWARD.

A SIMPLE DIETARY.—My present dietary is very simple. Breakfast (at 6-30), wheatmeal porridge ($\frac{1}{3}$ lb., costing $\frac{1}{2}$ d.), and marmalade, with a few apples (I buy them at 2s. 6d. or 3s. 6d. a bushel); Lunch, if any, apples or a biscuit; Dinner, in hall at 4-30, brown bread, vegetable soup, vegetables, pudding; at this meal for the first time I drink—lemonade. Dinner over, I neither eat nor drink anything more till next day.—JOHN E. B. MAYOR.

A COMMENTARY ON MISSIONS.—A Hindoo has been lecturing in Belfast. He contrasted the Brahmin and Christian religions. He said the religion practised by the British and by missionaries sent out to India would not do for the Hindoos; they wanted something purer, higher, and more ethereal. The missionaries, he said, ate flesh, and preached with a brandy bottle in their coat-tail pocket. As long as they did this they turned the religion they preached into contempt. The preachers of the Gospel of Christ, in the opinion of the Hindoos, lived lives the extreme opposite to the Great Leader himself.—J. S. HERRON.

DE FIDE PROPAGANDÂ.—Among means of propagating the truths of *Humane* and *Healthy* Living, one, as far as I am aware, has been little, if at all, used by our Society. Upon the occasions of large public meetings one sees men or boys, stationed at the doors, distributing the fly-sheets of various societies (good, bad, or indifferent, as the case may be) right and left. This, it seems to me, is at once a *most ready, most diffusive, and most inexpensive* way of spreading the truths of our Faith among all classes. Of course some judgment and some discrimination is necessary in the selection of the meetings thus to be utilised, but that is a simple matter.—H. W.

DURING THE PAST YEAR I have taken *no* meat whatever, but whole-meal bread, oatmeal, potatoes, fruit, milk, and eggs occasionally. I have five fine children, the eldest eight years this month, the youngest four months. I have suckled every one without the aid of beef or beer, and I feel sure I could at present endure more hardship than many of my lady friends, who believe beef to be the staff of life and beer life itself. I am delighted to find Vegetarianism making such progress, and I am certain if the good people of this country were to adopt the system and take the matter up heartily, poverty and disease would soon vanish, and health and happiness would take their place. I earnestly hope the day will soon come when intemperance and gluttony shall be banished from our land.—M.

ENGLISH WHEAT AND WHEATEN BREAD.—I think it an important point in favour of our Society to endeavour to show the people the benefit of using the wheat in its natural condition. A recipe for making brown bread (together with a few remarks on wheatmeal) lately appeared in a valuable little paper entitled "Farm and Home." If brown bread and wheaten puddings become popular, we shall find *English* wheat has preference in the market, as there is a flavour in the husk of the foreign which is objected to by the public, while good home-grown wheat always has a pleasant taste; and when one becomes accustomed to eating brown bread, made from it alone, the customary white tastes insipid, and the whiteness of the loaf is disregarded.—R. M. SCOTT, Great Barton Flour Mills, Bury St. Edmunds.

* The Vegetarian Society does not hold itself responsible for opinions of individual correspondents.

THE "NAKED OAT (*Avena nuda*), differing from the Tartarian Oat chiefly in having the palea very slightly adherent to the seeds, which, therefore, fall readily out of them, whilst in the other kinds they adhere closely."—(See "Chambers's Encyclopaedia"). Naked oats appear to be better adapted for the food of man than common ones. They do not require kiln drying; can be ground in hand mills like wheat; and the meal does not require sifting. The same may be said of naked barley.—W. B.; TAS.

VEGETARIAN BOOTS.—These articles are now within the reach of all who desire to throw off the remaining excuse for the use of animal's skins as leather. Messrs. G. Bond and Son, of Bridgewater, have succeeded in manufacturing substantial and neat-looking boots with materials from the vegetable kingdom only. I have secured a pair and heartily advise members of our Society to order for themselves. The price does not exceed that of an ordinary walking boot, and altogether the invention is deserving of rapid and immense success.—J. I. P.

FRUIT AND BREAD.—A good deal has been written about this capital combination, but very little has been done to promote its introduction. How thankful we should be if the dining-rooms would help us to make this popular, by making it attractive, cheap, and easily obtainable! See how "porridge and milk" is making its way into favour! But this would never have been the case if it had been necessary first to purchase the porridge in one vessel, and then to make a separate contract for the milk in another. I am certain our dining-rooms might institute a new departure, and do us grand service if they would begin to supply a neat dish of stewed fruit, with a cut of brown bread on the top, for a fixed and reasonable sum. My conviction is that if "fruit and bread" were made as accessible and attractive as is "porridge and milk," and sold at the same rate, a great stimulus would be given to its adoption and consumption.—ARTHUR.

MINCE PIES, light, wholesome, and digestible, that can be safely eaten by old and young alike, may be made as follows: $\frac{1}{4}$ lb. chopped raisins, $\frac{1}{4}$ lb. chopped figs, $\frac{1}{4}$ lb. currants, $\frac{1}{2}$ lb. chopped apples, 2oz. finely-chopped mixed peel, a little spice and sugar, and 1oz. fresh butter or olive oil. Mix thoroughly and steam in a jar for about three hours. (To use raw mincemeat is a great blunder, as the slight cooking, or rather warming enveloped in paste, is not, of course, sufficient.) For the crust, take $\frac{3}{4}$ lb. flour, 2oz. powdered white sugar, a pinch of salt, rather less than a teaspoonful of baking-powder (Yeatman's yeast powder is very good), and 2oz. fresh butter. Mix with a little milk and a well-beaten egg. If carefully made this crust eats almost like sponge cake. Or a very light and delicate crust can be made by baking light batter in patty pans (French pastry). When done, cut open, insert the cooked mincemeat, and dust over with powdered white sugar.—G. IMESON.

BENJAMIN FRANKLIN AND "THE ETHICS OF DIET."—Did Dr. Franklin "seem to see the justification of human carnivorousness" as stated in "The Ethics of Diet," page 176? I think not. The passage in his autobiography there referred to reads as follows: "Meanwhile I had formerly been extremely fond of fish; and, when one of these cod was taken out of the frying-pan, I thought its flavour delicious. I hesitated some time between principle and inclination, till at last, recollecting that when the cod had been opened some small fish were found in its belly, I said to myself, if you eat one another, I see no reason why we may not eat you. I accordingly dined on the cod with no small degree of pleasure, and have since continued to eat like the rest of mankind, returning only occasionally to my vegetable plan. How convenient does it prove to be a *rational animal* that knows how to find or invent a plausible pretext for whatever it has an inclination to do."* It seems to me that the

* "The Life of Dr. Franklin, written by himself." Chas. Gilpin, 1801, page 50,

philosopher realised and honestly confessed that he had been led by inclination to sacrifice his settled principles and to palliate to himself the sin of doing so by a mere plausible pretext invented for the occasion. It seems also that he did not change his settled convictions on the subject, as he "returned occasionally to his vegetarian plan."—W. B. ; TAS.

Home.

BISHOP AUCKLAND.—Mr. James Davis, of Barnard Castle, as deputation from the Vegetarian Society, lectured here on 22nd November, for the local Good Templar Lodge, on "Food Reform."

DIDCOT.—Mr. T. Baker, of Wokingham, Vice-President of the Vegetarian Society, and barrister of the Inner Temple, London, lectured in the Primitive Methodist School, on 12th November, as a deputation to the Didcot United Lodge, I.O.G.T.

TOW LAW.—On 28th Nov. a lecture was given by Mr. Thos. Turner. Subject—"The best and cheapest food." Mr. J. E. Dixon, chairman. Present 160 ; 56 "cookery" and other books were sold. In the discussion at the close a minister, a schoolmaster, a butcher, and others joined. This was a most interesting meeting.

HEDLEY HILL.—On 26th Nov. a lecture was given by Mr. Thos. Turner. Subject—"Food Reform in relation to population ;" Mr. Thos. White, a coal miner (a Vegetarian), in the chair. There was an attendance of about 75 ; 22 "cockery" and other books were sold. Several questions were asked, and some discussion occurred at the close.

LUDWORTH, DURHAM.—A lecture was given here on 1st Dec. by Mr. Thos. Turner. Subject—"Diet and Drink." Mr. W. Rickaby was chairman. Present about 70 ; 45 "cookery" and other books were sold. Questions were put at the close, and objections met ; enquiry being made respecting what some considered as the Scriptural sanction for eating flesh. Two or three decided to try abstinence, and spoke of forming a branch society.

STOCKTON-ON-TEES.—On 27th Nov. a discussion was held between Mr. Thos. Turner and Mr. Wm. Dodgson. Subject—"Is a diet from which the flesh of animals is entirely excluded, or one of flesh and vegetables, the best for man ?" Mr. Turner opened with 25 minutes ; Mr. Dodgson opposed for the same space of time. Then 10 minutes were occupied by each, until Mr. Dodgson closed the debate at five minutes to 10 o'clock, having opened about 10 minutes to 8. Mr. Rutherford, chairman. Number present 70. Sold 23 "cookery" books.

NOTTINGHAM.—On 13th Dec. a banquet was held at the Restaurant, 20, St. James' Street, the second that has been held under the direction of the proprietor, Mr. H. Boden. The company expressed their satisfaction at the manner in which the food was prepared and gave great praise to Mrs. Boden. The bill of fare included : Soups : Green pea, vermicelli. Savouries : Vegetable goose with apple sauce, beet root fried, onion pie, macaroni. Fritters and Risotto. Vegetables : Potatoes boiled and baked, turnips, parsnips, brussels sprouts. Puddings : Cumberland, parsnip, Frier's omelet. Pies : Apple and cranberry, apple and prune, mince. Blanc-mange and jellies. Biscuits. Almonds and raisins. After the repast Mr. Boden said he had for several years been endeavouring to further this important cause, hence the establishment of the Restaurant on Vegetarian principles, and he hoped by careful attention to induce the people to prove for themselves the superiority and efficiency of a Vegetarian diet. Mr. Boden then gave a few illustrations of what Vegetarianism had done, and of the cures it had effected in cases that had come to his knowledge. A gentleman then gave a short account of his Vegetarian experiences, in evidence of the superior value of a Vegetarian diet. Questions were asked and answered. Other speakers followed.

POOLE, DORSET.—In connection with an open session of the Poole Lighthouse Lodge of Good Templars, on the 27th November, Mr. W. Carter, of Bournemouth, delivered an address on Vegetarianism, of which an excellent report appears in the *Poole Guardian*. A discussion followed, bearing chiefly upon Vegetarian cookery. Several present urged the Vegetarian Society to establish schools of cookery throughout the country. A hearty vote of thanks was accorded to Mr. Carter.

EASTWOOD, YORKS.—The Vegetarian Society has offered to give lectures free of charge on Vegetarianism, and in fulfilment of this promise Mr. R. N. Sheldrick delivered an interesting lecture on "Man's Best Food," in the Congregational school, on 17th December. There was a capital attendance; the Rev. J. Read presided. A number of questions were asked, and at the close a hearty vote of thanks was tendered to the lecturer.—*Todmorden News.* [See also lengthy report in the *Todmorden Advertiser*.]

NOTTINGHAM.—On 29th November, Mr. H. Boden, who has recently opened a Vegetarian restaurant and boarding house at 20, St. James's Street, Nottingham, provided a dinner, at which about forty persons were present. The bill of fare was admirably varied, and well calculated to display the resources of the Vegetarian diet, and was served in good style. The *menu* included, among other things, lentil and other soups, a "vegetable roast goose," fritters, onion pie, and various kinds of fruits. Subsequently Mr. Jephson, of Derby, advocated Vegetarian diet.—*The Nottingham Journal.* [A report also appeared in the *Daily Express*.]

EGREMONT, CUMBERLAND.—On Wednesday, 19th December, Mr. W. M. Wright, of Stockton, attended a Vegetarian dinner, arranged for by the Good Templars, when 160 sat down to a sumptuous repast at 6d. each. 1st course: Haricot bean soup with brown bread. 2nd course: Mashed potatoes, mashed turnips and peas pudding, with brown bread. 3rd course: Rice and barley puddings with currants and rasins. 4th course: Plum pudding as prepared from "How to Spend 6d.," with sauce; pronounced by all to be delicious. 5th course: Dessert, consisting of oranges, apples, rasins, and grapes. All served up with good taste and cheerful expressions by the ladies. Mr. J. M. Fidler occupied the chair. Mr. Wright then gave his address. A vote of thanks was given to the ladies and to Mr. Wright, which brought to a close one of the most interesting meetings ever held at Egremont.

GLASGOW.—On 17th Dec. Mrs. Black, of the West End School of Cookery, gave a demonstration in Vegetarian cookery under the auspices of the Scotch Food Reform Society, in the hall, 42, Argyll St. There was a large attendance. Councillor Crawford presided, and in the course of a few remarks alluded to the rapid advance which was being made in food reform. There was a kind of beef and mutton superstition in the country, and the difficulty was to overcome that; but through the influence of such societies as that in connection with which they were met that prejudice was being gradually broken down. He alluded to the habit into which dwellers in cities had fallen of feeding too much on what might be called slops, and discarding the use of wholesome oatmeal in the shape of porridge, and expressed his belief that those who lived in large cities needed more of that plain, substantial feeding which was prevalent in country districts. As to the reform of food there were various opinions, but he thought that a Vegetarian diet was a proper reform, though he himself had not yet nerve enough to depart wholly from the old customs. Mrs. Black then followed with a demonstration of Vegetarian cookery, the dishes made being lentil soup, macaroni omelet, macaroni and tomatoes, peach tart, mushroom pie, &c. The audience seemed to be greatly interested in the demonstration, and a considerable number of the ladies and gentlemen carried away the recipes for the various dishes cooked.—*Glasgow Herald.*

HARRINGTON, CUMBERLAND.—On Thursday, 20th December, Mr. W. M. Wright, of Stockton, gave an address on "Diet Reform," before the Good Templars, taking his basis from an industrial and economic point of view, and that the use of pure food was at the root of social, temporal, and spiritual progress. Questions were asked and answered, and a vote of thanks was warmly tendered to Mr. Wright. A desire was expressed for a Vegetarian supper, similar to that given at Egremont.

SEGHILL, NORTHUMBERLAND.—A lecture was given by Mr. Thomas Turner, on 15th Dec., subject : "What to Eat, Drink, and Avoid." Chairman, Mr. Samuel Coulthard. About 70 were present ; 53 cookery books were sold. The snow came down heavily at the hour of meeting, or there would have been a larger gathering ; still there was an interesting one. A veteran teetotaler, in moving a vote of thanks to the lecturer and chairman, said, "I was brought up on 'brown chuckey,' oatmeal, and milk. I scarcely ever tasted meat, and you see that they have laid a good foundation. I have proved meat to be unnecessary." A young man, in seconding the vote, said, "I know from experience that it is better to abstain from flesh-meat."

BIRKENHEAD.—On 10th December, Mr. R. N. Sheldrick (deputation from the Vegetarian Society) delivered a public lecture to a large and attentive audience—about 200—at the Gleam of Sunshine Lodge, I.O.G.T., Mr. Dickenson in the chair. The subject chosen was "The Diet of the Day." The discussion was animated and well sustained. The lecturer's replies were considered satisfactory, and elicited a hearty vote of thanks. A large number of cookery books were afterwards sold and leaflets distributed, and it was announced as a result of the meeting that a Vegetarian food store would be opened by Mr. Slaney at his Rock Ferry Bakery, 92, St. Paul's Road.—On 11th December, Mr. E. J. Baillie, F.S.A., of Chester, deputation from the Vegetarian Society, lectured on "Spots in the Feast," at a meeting held in connection with the Birkenhead Hope Lodge. We have not yet received a report of the meeting, but the subject in the able hands of Mr. Baillie would not fail to be attractively and instructively put.

LINDAL-IN-FURNESS.—Mr. R. N. Sheldrick, deputation from the Vegetarian Society, lectured on "Health, Thrift, and Temperance," at a public meeting in connection with the Lindal and Marton Rescue Lodge, I.O.G.T., held in the Wesleyan Chapel, on 5th Dec. last. Mr. James Hindle presided, and the chapel was well filled. The patient attention and frequent applause which the lecture received showed that the subject, though new to many, was fully appreciated. The subsequent discussion, vigorously opened by the Rev. Owen Lewis, was of more than usual interest. The rev. gentleman defended the eating of flesh on scriptural grounds. He had tried Vegetarianism once, for 15 months, and though he did not hold with too much flesh-meat, he nevertheless believed in a mixed diet, and thought Vegetarianism went too far and its basis was too narrow. He denied that Scotchmen or any men could live upon oatmeal. The rice-eating nations he characterised as lazy and weakly ; in cold climates flesh-meat was necessary, and he asserted that the dog teeth in man proved his adaptability to flesh diet. Other questions followed, and a working collier testified to the fact that a mate who worked with him in the pit, and with whom he lodged, ate oatmeal porridge three times a day ; that this appeared to be his sole article of diet, and that he was the strongest man amongst them all, and of sober, quiet habits. The lecturer, having replied, was complimented upon the fulness and clearness of his answers, and upon the patience with which he had dealt with the numerous questions which had been put. A cordial vote of thanks to the deputation closed the proceedings. [We are glad to learn that the brown bread crusade has been actively begun at Lindal by the Rev. O. Lewis.]

LUTON, BEDS.—The Rev. D. Aitken, of Brigstock, as a deputation from the Vegetarian Society, delivered his popular lecture on "The Conditions of Health," on 27th November, to a large and attentive meeting, held in connection with the Pride of the Lea Good Templar Lodge, in the New Hall, Wellington Street, Luton.

CAMBRIDGE.—A lecture was delivered by Mr. R. C. Buist, M.A., deputation from the Vegetarian Society, on behalf of the Star of St. Matthew's Lodge, in the Mission Hall, Upper Gwydirst Street, on 7th December.—Mr. Buist also lectured in the British Schoolroom, Linton, as the Vegetarian Society's deputation to the Emmanuel Lodge, I.O.G.T. Both meetings were interesting and successful.

HEBDEN BRIDGE.—At a public meeting of the Hope of Hebden Lodge, I.O.G.T., a lecture was delivered in the Hebden Hall, on Thursday evening, December 13th, by Mr. P. Foxcroft, of Glazebrook. Subject—"Food Reform." The chair was taken by the Rev. Jno. Lawton. About 50 were present, and the lecture was followed by a useful discussion, concluding with the usual vote of thanks.

UTTOXETER.—Mr. P. Foxcroft lectured here to an attentive and appreciative audience, numbering about seventy persons, on the 5th December. Mr. Spencer presided. The meeting was arranged by the Lemuel Lodge, I.O.G.T., and Mr. Foxcroft attended as a deputation from the Vegetarian Society. A vote of thanks was accorded to the deputation, coupled with the hope that he would come again.

WEYMOUTH.—The Rev. H. J. Williams, Vicar of Brympton, deputation from the Vegetarian Society, delivered a public lecture on behalf of the Hope of Weymouth Lodge, I.O.G.T., in the Temperance Hall, Park Street, on 23rd November. The audience numbered about 100, and the lecture was received with attention and evident appreciation, and various questions were asked at the close, followed by the customary vote of thanks to the lecturer.

BLOCKLEY.—Mr. Arthur T. Carr, F.R.H.S., deputation from the Vegetarian Society, gave a lecture on "Pure Diet," on 21st November, on behalf of the local Good Templar Lodge. The Rev. R. T. Roughton presided, and the attendance was good. The lecturer touched upon the connection of the diet question with temperance, and upon the amelioration in the condition of the poor which would follow a better knowledge of pure and cheap foods. A vote of thanks was accorded to the lecturer for his interesting address.

HALIFAX.—On Monday evening, 10th December, Mr. F. W. Richardson, F.C.S., Bradford, delivered a lecture in the Central Hall, under the auspices of the Halifax and Rosebud Lodges, I.O.G.T. At the close Dr. Waite, who was chairman, expressed his approval of the principle of Vegetarianism, and said that in the course of his practice he often told working people how much better and more economically they could live if they would let flesh-meat alone. Mr. Charles Watson also gave splendid testimony in favour of a Vegetarian diet. In moving a vote of thanks to the chairman, Mr. Joseph Wilson called attention to the publications of the Society; a brisk demand for "Cookeries," &c., was the result.

HINDLEY.—Mr. R. N. Sheldrick lectured on 29th November before the Hope of Hindley Lodge, I.O.G.T., on "Food and Drink." There was a fair attendance, including a number of friends from the Wigan Lodge. The lecture was listened to with marked attention, the subject being apparently new. The chairman, Bro. William Turner, a veteran teetotaler, and a working miner, opened the discussion with a few well-chosen and appropriate remarks, and stated that though it was all new to them, he, personally, had determined to try the Vegetarian system. A few questions followed, and the usual vote of thanks, and a large number of pamphlets were afterwards distributed, whilst penny cookeries sold briskly.

BRADFORD.—Mr. F. W. Richardson, F.C.S., delivered a lecture in connection with the Greenhill Wesleyan Mutual Improvement Society on Friday evening, December 21st, subject "Man's Best Diet." Mr. Wadsworth (president) in the chair. Intelligent criticisms were submitted by Mr. Whiteley, Mr. Wrench, Mr. Hinchliffe, and others, and ably answered by the lecturer. A cordial vote of thanks having been given, and a wish expressed that Mr. Richardson would pay them another visit, this most interesting meeting was brought to a close.

MANCHESTER.—The business at all the Vegetarian dining-rooms in this city continues to increase. Mr. Smallman has entered largely into the business of baking. He has just introduced a loaf, lower in price but equal in every respect to the celebrated milk bread, except that it is made with water instead of milk. The price is 7d. per 4lb. loaf. All Mr. Smallman's bread is made by the latest and most improved machinery, and scrupulous attention is paid to cleanliness. The quality of the ingredients used in his bakery is of the very best, and even the tins, we are told, "are greased with the same quality of genuine butter as is used in making the richest cakes and pastry."

MANCHESTER.—The monthly social meeting of the Manchester and Salford Auxiliary Vegetarian Society was held at Mr. Smallman's, on 15th December; Mr. T. Anderson Hanson in the chair. After tea Major Ballantine, of Crumpsall, gave a brief address on diet in hot climates, where flesh meats, he said, were always injurious. The Chairman warmly commended the use of pure food. Mr. R. N. Sheldrick urged the teaching of the use of simple, perfect, staple foods as the most practical and immediate remedy for the sufferings of the poor. Mr. W. E. A. Axon expressed his belief, founded upon inquiry, that the food of the peasantry and labouring classes in England is the dearest and the worst in the world. Mr. Axon then read "The Supper of St. Gregory," a poem by Whittier. Mr. A. H. Austin gave an address on the advantages of a pure diet, and suggested cheap dinners to the poor as a practical means of teaching them how to live cheaply and well. Readings followed by Messrs. E. D. Shelton and R. Bailey Walker, and addresses by Messrs. Unsworth, Poynton, and Brooks. The proceedings closed with the usual vote of thanks to the Chairman. An interesting collection of English and foreign engravings, lent by Miss Axon, was exhibited.—*Manchester Examiner and Times.*

BIRMINGHAM.—The annual meeting of the Birmingham Vegetarian Association was held in the Albert Chambers, Paradise Street, on Tuesday, 27th November. The hon. secretary, Mr. Herbert E. Carr, read the report, which stated that during the year free lectures and debates had been given at Edgbaston, Yardley, Great King Street, &c., the special features of the year being a banquet, followed by a lecture by Dr. Nichols, presided over by Jesse Herbert, Esq.; and a lecture by Dr. Anna Kingsford, presided over by the ex-Mayor, Alderman William White. The report showed that the Society has been doing very good work, and had steadily increased in numbers and influence. The officers and committee were duly elected for the ensuing year; afterwards the evening took a social form. The President (T. C. Lowe, Esq., B.A.) presided, and songs, readings, recitations, and violin and pianoforte solos and duets were rendered by the members and friends. The room was tastefully decorated, and a refreshment buffet was provided by Mr. Alfred Hughes, of the Garden Restaurant. Although we cannot follow the Vegetarian Society in all its objects, we are bound to admit its usefulness, and that the general public will not be injured by its application. We believe that the Vegetarian Society are trying to push what they believe to be true, and which individually they are prepared to substantiate, and we wish them success in their efforts.—*Property Advertiser.* [A report also appeared in the *Birmingham Post.*]

TIBSHELF, DERBYSHIRE.—Mr. P. Foxcroft, as a deputation from the Vegetarian Society, lectured on "Food, Health, and Temperance," on 28th November, for the "Fair Eve" Lodge, I.O.G.T. The meeting was held in the Primitive Methodist Chapel, the chair being occupied by a leading member of the congregation, and about 70 to 80 persons were present. An interesting discussion followed the lecturer's remarks, and a hope was expressed that his visit would be repeated.

BIRMINGHAM.—The usual monthly meeting of this association was held at the Garden Restaurant, Paradise Street, on Wednesday evening, the 31st October. Mr. George Trobridge presided, and Mr. E. T. Cooke read a paper, entitled "Vegetarianism vindicated," in which he combated some of the arguments advanced by Mr. W. Jones (a non-Vegetarian), in a paper read at a previous meeting, entitled "Vegetarianism critically considered." He ably refuted some of the principal arguments brought forward by Mr. Jones, and pointed out the superiority of a Vegetarian diet.

ENFIELD.—On Monday, 26th November, a Vegetarian supper was held at the Mission House; there was a large number present. Mrs. Cole and her daughters superintended the cooking of the various dishes. Supper commenced at eight; the first course—lentil soup, everybody seemed to enjoy. The second course—vegetable pie. The third and last course consisted of baked rice pudding, with apple jam. Supper ended, Dr. Ridge made a short speech, stating that he had tried Vegetarianism for three months and certainly did not feel the worse for it. Mr. Richardson also delivered an address in favour of Vegetarianism. Tickets, 3*l.* each; 100 present.—*Meyers's Observer*.

EDINBURGH.—The annual meeting and tea, cake, and fruit soirée of the Edinburgh Food Reform Association was held on 14th December in the St. Giles' Dining-rooms, Mr. Hume-Nisbet in the chair. Rather more than forty persons were present, the majority being members and friends. The report showed a membership of twenty-six, and twenty-one associates. The funds have been sufficient for the year's outlay, and the new year is begun with fair prospect of success. That the association has done good we are assured that abundant evidence exists in the clearer views and firmer grip its members themselves have of the food question. We hope, too, its influence upon public opinion has been felt.

EDMONDSLEY, NORTHUMBERLAND.—The model temperance colliery village was favoured, on Saturday, 1st Dec., with an address in the British Schoolroom, by Mr. W. M. Wright, of Stockton, on "The importance of plain living as a means of securing health and long life." Much was said on the value of oatmeal, and the lecturer mentioned that Mabel Stephenson, the mother of the great George Stephenson, fed her son principally on oatmeal porridge, and when he grew up he used to have what he called "crowdie" suppers. If mothers would take the trouble to stew raisins and fruit, they would find children and fathers enjoy the bread and butter, with puddings, &c. Mr. W. Goodrich, of Newcastle, presided.—*Newcastle Daily Journal*.

BOLTON.—A lecture, entitled "How to Live Well," was delivered by Mr. R. N. Sheldrick, deputation from the Vegetarian Society, at a public meeting in connection with the Claremont Lodge, I.O.G.T., on 13th Dec. last. Brother Holt presided and introduced the deputation, who was well received, and whose remarks upon various points with regard to the food question were frequently applauded. An interesting discussion followed, valuable testimony being given by several present to the superiority of oatmeal, brown bread, and other food staples now becoming forgotten and despised by the working classes. A strong wish was expressed for a continuation of the subject in a future lecture, and the usual vote of thanks having been heartily and gratefully accorded to the deputation, copies of the "Penny Vegetarian Cookery," &c., were purchased with avidity by the audience.

CONGLETON.—Mr. R. N. Sheldrick, deputation from the Vegetarian Society, lectured in the Wesleyan Schoolroom, on 27th November, at a public meeting of the Sure to Win Lodge, I.O.G.T. ; the Rev. G. Coates in the chair. There was a good attendance, and a variety of interesting questions, raising usual and unusual points, followed during the discussion, at the close of which the usual vote of thanks to the lecturer was heartily given.

WOODFORD, ESSEX.—Mr. W. F. Keen, of London, deputation from the Vegetarian Society, addressed a public meeting of the Alexander Lodge, I.O.G.T., at the Wilfrid Lawson Temperance Hotel, on the 11th December, upon "Vegetarianism a Cure for Intemperance." Bro. Smith, W.C.T., presided. The meeting was a very pleasant one, the subject being ably put and well received. Some useful testimony was given during the discussion, and it is hoped that good will result.

NOTTINGHAM.—On 13th December a Vegetarian banquet was held in the Nottingham Vegetarian Restaurant, St. James's Street, the object being to promote the interests of food reform. About 20 persons partook of the repast, the bill of fare being unique in the department of culinary arts. The dishes were savoury, and the food provided in every respect relishable. Mr. Boden, the proprietor, addressed the company upon the excellent and nutritious diet of Vegetarians, and what could be accomplished in the culinary world without animal food. Vegetarian food was cheap, digestible, and health-giving. It was proposed to provide robin suppers at very moderate charges. Other gentlemen spoke in favour of Vegetarianism, and the interesting proceedings terminated.—*Nottingham Guardian*.

DUMFRIES.—On Friday evening, 14th Dec., the Lincluden Lodge of Good Templars received a deputation from the Dumfries Vegetarian Society, consisting of the Rev. D. B. Mearns and Mr. S. Henderson. The meeting, which was attended by about 50 people, was held in the Maxwelltown Courthouse, under the presidency of Police-Superintendent W. F. Mc.Kay. The rev. gentleman gave a brief epitome of our position, touching especially upon the evident connection that exists between eating flesh and drinking alcohol. His address was attentively listened to, and several questions were asked, some of which were answered by Mr. Henderson, and the rest by the lecturer. At the close a hearty vote of thanks was accorded to the deputation, on the motion of Commissioner Cairns, and a quantity of tracts, chiefly those on the cure of the Drink Crave, were distributed.

LIVERPOOL.—On 26th November, Mr. R. N. Sheldrick, of Manchester (deputation from the Vegetarian Society), lectured on "Food, Thrift, and Temperance" to the members of the Vauxhall Lodge, I.O.G.T., in the Albert Hall. There was a fair attendance, and the lecture was heartily received. Time did not permit of discussion, but tracts and "cookinies" were eagerly sought after.—On 11th December, Mr. W. H. Chapman, of Warrington, deputation from the Vegetarian Society, delivered a public lecture on "Vegetarianism," on behalf of Be Faithful Lodge, I.O.G.T., in the Mill Street Mission Room. There was a fairly good attendance. Mr. G. Gilbertson presided, and a lively and interesting discussion followed the lecture.—On 12th December, Mr. R. N. Sheldrick again visited Liverpool, and gave a lecture on "Our Food and our Drink" to the members of the Mersey Enterprise Lodge, I.O.G.T., in the Bond Street Mission Hall. The W.C.T. presided, and after the lecture many questions were asked and answered, and useful testimony was given. Mr. Hawkes, missionary, took part in the discussion, and the usual vote of thanks was given. It was stated that the bread reform question had been actively initiated in that neighbourhood by Mrs. Booth.

AMBLESIDE.—An interesting lecture was given in the Lecture Room, on 6th Nov., by Colonel G. Rhodes, on "Feasts, Foods, and Drinks of Nations and Tribes throughout the Habitable Globe." The lecture dealt with the foods and drinks of nations in all climates, and of all stages of civilisation, and was enlivened by many curious anecdotes and illustrations. The lecturer also touched upon other subjects, his remarks being received with evident interest and curiosity by a crowded audience.

YARDLEY.—A successful Vegetarian dinner was provided at the Mission Hall on Wednesday, 21st Nov., consisting of three courses, viz., vegetable soup with *brown bread*, vegetable pie, and boiled rice with stewed apples and brown bread. About 70 persons sat down, and the total cost was 17s., less than 3d. per head. The dinner was thoroughly enjoyed by all, thanks to the kindly assistance of Mrs. Carr and Misses Carr, who superintended the cooking. Afterwards a very lively and interesting meeting was held, which was addressed by Messrs. John Trobridge, H. J. Lockwood, and Herbert E. Carr; Mr. J. Derrington presided.

SOUTHAMPTON.—On 4th Dec. a lecture on "Robert Browning, Poet and Prophet," was delivered in the St. John's Free Church schoolroom by the Rev. J. S. Jones, vicar of St. Philip's, Clerkenwell, who met with a very cordial reception. The Rev. E. J. Boon appropriately introduced the lecturer, who, in the course of his deeply interesting address, gave a full and complete analysis of the works of Browning, from which also a number of the choicest extracts were quoted. The subject was throughout admirably treated. Mr. Jones displayed a keen appreciation and intimate knowledge of the writings of Browning. At the close a hearty vote of thanks was tendered, on the motion of Dr. Reed, seconded by Mr. Richard Westlake, J.P., and supported by the Rev. J. Squire. In the evening Mr. Jones lectured in the same place on "Food Reform and the Bible." The Rev. E. J. Boon again presided, and in introducing the lecturer expressed his great pleasure at being able to meet once more one of his earliest and most devoted friends. The address comprised a vast amount of interesting and instructive information, and included a detailed Scriptural vindication of a Vegetarian or natural diet, contending that the Jews could not be held to be a meat-eating people. Speaking on sacrificial offerings he pointed out that the animals whose lives were taken by the Jews for that purpose were not slaughtered to satisfy the claims of hunger, and could no more be regarded as devoted to the purposes of food than were the elements used in the observance of the Lord's Supper in the present day. He urged that not only was the eating of flesh unnecessary, as the natural products of the earth had been proved to contain in abundance all nutrition necessary for the sustenance of the human system, but, on the principle that no act of cruelty could fail to react on the person who inflicted it, he claimed that the wholesale slaughter of cattle in this country kept a large class of our fellow-creatures in a condition of bodily degradation. The rev. gentleman treated most exhaustively on many other aspects of the question, dwelling with particular emphasis upon the impurity of a large proportion of the meat sold into the English markets, and which generated disease and disorder in untold profusion. At the close a hearty vote of thanks was accorded on the motion of the Rev. W. Braimbridge, of Totton, seconded by the Rev. S. Flemington.—*Southampton Times.*

"Almost an Orphan," and other original temperance readings in prose and verse, make up "Evans' Temperance Annual" for 1884, now a substantial sixpenny national temperance publication. It may be had from 337, Strand, W.C., and from temperance literature depôts in general.

General.

We have just printed, in two colours, a neat poster, suitable for a window bill, headed "Standard Works on Vegetarianism," containing a list of the principal books, pamphlets, and "Cookery Books" published or sold by the Vegetarian Society. Copies will be sent to restaurant proprietors, newsagents, local secretaries, and others having opportunities for exhibiting the bill and selling our publications.

THE SMITHFIELD CATTLE SHOW appears to have been a big success. Six thousand pounds was paid in shillings at the turnstiles. A London correspondent says that the champion beast goes to Windsor to have, like a Cabinet Minister, an audience of Her Majesty. Cherry Blossom then makes his way north. At Manchester his brilliant career will terminate, and this admired animal will be converted into Christmas beef.—*Manchester Evening News.*

The VEGETARIAN ALMANAC, issued by Mr. J. S. Herron (29, High Street, Belfast), has just appeared for the third time. Its object is to arrest the attention of the flesh-eater, rather than the Vegetarian, by vigorously-written articles on current topics. We are specially glad to see the articles addressed "to mothers," pointing out briefly and plainly the great influence they naturally have over the lives of their offspring, and how they should act if they wish their children to have pure and holy inclinations. Another on the use of leather well meets an argument which is frequently put forward by our opponents. Now that the public is becoming acquainted with our principles it is well that every endeavour should be made by our friends to place the facts before them in their true light, and this Mr. Herron endeavours to do.

HOT WATER AS A REMEDY has made its way into the *Times*, where Mr. Frank Davis writes to endorse the superiority hot water possesses over most other drinks. He adds: "I and my wife have used it for years, not only as an aid to digestion, but to drink the last thing at night when the system feels a little out of order. Its effect on the system in the production of warmth is quite equal to that produced by the customary glass of hot 'toddy.' It is far more soothing than tea or cocoa, for it gives the digestive organs nothing to do, and one can rise in the morning entirely free from that feeling of depression which usually follows more powerful stimulants. It was the Duke of Wellington's favourite drink, both in the field and at home. It is, however, important that the water should be drunk hot, or else no one will try it a second time. Its greatest advantage is that by adopting this mode of drinking water after being boiled, a great deal of the objection to water as a beverage, by reason of its possible impurities, is got rid of."

DIET ON BOARD SHIP.—In a memorandum issued by the Marine Department of the Board of Trade, the attention of Parliament is called to the important subject of the victualling of merchant vessels. The recommendations contained in the new scheme of diets assert that too much reliance is at present placed on lime-juice, to the neglect of varied food scales; and they advocate the increased use of fresh vegetables. No satisfactory reason is given, the report says, why fresh potatoes cannot be carried on British ships. The allegation that they will not keep good on board ship is disproved by the fact that they do keep good on board United States ships. In the discussion at the Royal Medical and Chirurgical Society on Mr. Neale's valuable paper on the "Etiology of Scurvy," doubt was thrown on the efficacy of cooked or artificially preserved vegetables to ward off attacks of scurvy. The demonstration, therefore, that raw potatoes can be kept for long voyages without deterioration of their anti-scorbutic virtues comes at an opportune moment, and ought to encourage shipowners to supply this cheap and wholesome food in large quantities, in lieu of the more expensive and less efficacious tinned vegetables.—*The Lancet.*

Dr. Grassi is said to have made the important discovery that flies are active agents in the propagation of disease. They take the *ova* of parasitical worms into their mouths and discharge them unchanged in convenient places, often upon substances to be used as human food. Dr. Grassi is so deeply impressed with the magnitude and seriousness of the consequences, that he hopes some effectual means may soon be found of destroying flies.—*The Science Monthly*.

ENGLAND'S FOOD SUPPLY.—Sir Algernon Borthwick presided recently at a conference held at the rooms of the National Fair Trade League, Cockspur St., Charing Cross, when the discussion, adjourned from the previous week, on "England's position in respect to her food supplies," was resumed, and a resolution was adopted declaring "that our growing dependence for food upon foreign production, without corresponding return in trade, is fraught with danger to the nation."—*Anti-Adulteration Review*.

SOME of our friends will be glad to have their attention called to the special manufacture, by Messrs. Chorlton and Dugdale, 19, Blackfriars Street, Manchester, of the "Excelsior" spring mattress as a feature of special merit. The "Excelsior" invalid chair, the "Excelsior" invalid bed, and the "Matlock" bed-rest are all acceptable additions to the list of useful articles. We would also mention the "Pillow Divider," by the same firm, to whom our readers may apply for lists and further particulars.

Among Christmas announcements we read of "the royal baron of beef for the Queen's table cut from a shorthorn ox fed at the Prince Consort's Farm, Windsor Park. The huge joint was roasted at the great kitchen fire at Windsor Castle, and forwarded, when cold, to Osborne, with the time-honoured boar's head and game pie, to deck the royal sideboard on Christmas-day." How long will it be ere such doings come to be classed among customs honoured rather in the breach than in the observance?

THE *Paddington Mercury* of 15th December contains a lengthy report of no less than three columns of an able lecture on "Christian Socialism," by Mrs. Southey, under the auspices of the "Moral Reform Union." The lecture was given at the Great Western Hotel, preparatory to a discussion on the question of "Peace and Arbitration *versus* War." Though we cannot do more, we ought not to do less, than add our word of commendation to Mrs. Southey's brave effort. The importance of pure food in the agency of mercy for which Mrs. Southey pleaded, was not forgotten. A resolution in favour of the Women's Peace movement was adopted at the close.

"MEAT TEAS."—Dr. James Fraser, in the *Edinburgh Chirurgical and Pathological Journal*, gives the results of a series of experiments to determine the effect of the ordinary infused beverages—tea, coffee, and cocoa—on the digestion of albumen. He finds that all retard digestion. The retardation is greatest with cocoa, less so with tea, and least with coffee. Tea causes flatulence. Cream and sugar reduce the retarding effect of tea, but increase that of cocoa. His practical conclusion is that albuminoids, especially fresh meats, should not be taken with infused beverages, and therefore condemns meat teas.

HOW LONG WILL IT LAST?—From the agricultural returns just published we find that the amount paid for live and dead cattle, sheep, and pigs imported into Great Britain and Ireland for 1882 amounts to the enormous sum of £21,980,956! In Ireland the land under cultivation has decreased by 61,000 acres. In 1874 there were in Great Britain 30,314,000 sheep; in 1882 there were only 24,319,768; so that during eight years the number of sheep has decreased by about 6,000,000. In 1874 the cattle in Great Britain amounted to 6,125,491, in 1882 to 5,807,491, being a decrease of 318,000. If the decrease continues in the same proportion, how long will it be before these animals are extinct?—*Belfast Evening Telegraph*.

The Mexican Government has arranged for the planting of two millions of trees in the valleys of that country within four years. The contractor is to establish a number of nurseries, which are to accommodate three graduates of the School of Agriculture each year for the study of practical forestry. The total grant is about £40,000.—*Science Monthly.*

The pleas for pure air, pure food, and pure drink, contained in "First Steps to Temperance" (National Temperance League), cannot fail to impress the young, to whom they are specially addressed; whilst the information as to the qualities of alcohol should persuade them to avoid it. The plan of putting questions at the end of each chapter fixes the matter on the mind, and increases the utility of the book. The chapters are arranged so that they can be used for reading lessons, and in this way much good could be done to the rising generation.

The Royal Dublin Society has taken the lead in a movement for the restoration of Irish butter to the place it formerly held in English markets. One of the means adopted for bringing the subject prominently before the public has been the establishment of dairy shows, with prizes for the best specimens of butter and other farm produce, and for the best dairymaids. By such means it is said that "a revolution has been effected in two or three years which has astonished the most sanguine. Irish butter has recovered its lost reputation, and is now driving foreign out of the markets. Contracts have been entered into for supplying large dealers in various parts of England who would not have dreamt of buying Irish butter two or three years ago."

"R. J."—a correspondent of the *Foreman Engineer*—sends to that paper some incidents of sport to which he has been witness in the county of Norfolk. He says that in order to insure good "sport," a large field of wheat was left unreaped after harvest-time simply to form cover for the birds. At the beginning of the shooting season a small patch was cleared in the centre, in which the sportsmen were stationed; some on camp stools—it was such arduous toil, no doubt—with servants to load and hold discharged guns. A royal person was among the seated few, and the army of beaters was sent out into the corn, which, of course, was entirely obliterated as the ring closed in gradually and frightened the half-tamed game, in clouds, over the sportsmen's heads. The ground game was killed in an equally "sportsmanlike" way; portions of the coverts were palisaded round, and holes or trap-doors were let in close to the ground at intervals, and the beaters sent inside scared the wretched ground game out one by one to their certain doom. "Fine sport!" no doubt noblemen and squires said on their return to dinner in the evening.

FRUIT CULTURE IN RUSSIA.—The popular conception of Russia as a land of eternal frost and snow, where nothing will grow, and where it is difficult to even plough the frozen ground, has of late years been shown to be erroneous. Few, however, of those who have never been in Russia will be prepared for the statement that fruit culture is very successful, and that it is rapidly on the increase. Nearly the whole of the large province of Vladimir, east of Moscow, is given up to the growing of cherries, hundreds of proprietors in this province having large orchards. These fruit trees are not allowed to grow in tree form; the oldest branches are pruned out, it having been found that the best fruit is formed on the young shoots, several of which are left to grow from one root. South of Vladimir, near the 56th parallel, where the thermometer sometimes falls to 50 degrees below zero, immense quantities of plums are raised, many of the varieties being equal to the best German prunes. Pears and apples are also a success. The apple trees are made to grow low and bushy, but they bear abundant crops of excellent highly-coloured fruit.—*Land.*

CANCER IN CATTLE.—A correspondent of the *Hobart Mercury* asserts that a large number of the cattle of Tasmania, are affected with cancer, and he assumes that milk from such cattle, or their meat used as food, propagates the terrible disease in the human frame. We are told that cancer has prevailed amongst the cattle for the last thirty years. “It is known,” he says, “that many animals so affected have been slaughtered for human food and milked for the dairy. It is not then surprising that attention is drawn to the fact that 46 persons died of cancer within one year.”

Recipes.

BAKED MILK is an admirable food for consumptive people and for most invalids. It is made in this manner: Put a quart of good milk into a stone jar; cover with writing paper, tied down. Leave in a moderately hot oven for eight or ten hours, till it has the consistence of cream. The amount of nourishment to be derived from it is marvellous.—*The Provisioner*.

WHITE SOUP.—Pare some Jerusalem artichokes; put them on to boil, with warm water and an onion or two. When cooked, rub them through a sieve; flavour with salt, pepper, and sugar, mixed with milk or cream and a little flour. Some celery, boiled and rubbed through a sieve with the artichokes, will improve the flavour. Vegetable marrows, broad beans, turnips, and carrots may be substituted for the artichokes. Put all the cooking water into the soup—J. MALCOLM.

PLUM PUDDING.*—*Ingredients*: Raisins (stoned), 1lb.; currants (washed), $\frac{1}{2}$ lb.; candied peel, 2oz.; wheaten meal (or “Food of Health”) 3lb.; moist sugar, $\frac{3}{4}$ lb.; baking powder, two teaspoonfuls; and a little grated ginger and nutmeg. Rub well together; then, making a hole in the middle, pour in about three tablespoonfuls of best olive oil; add as much cold water as necessary; beat up with a wooden spoon. Put the pudding into a basin previously greased with olive oil; tie up securely in a cloth; place in a pot of boiling water; keep boiling about ten hours.—Mrs. SHELDREICK.

OUR PLUM PUDDING WITHOUT EGGS.—*Materials*: Flour, $\frac{1}{2}$ lb.; raisins, 6oz.; currants, 6oz.; butter, $\frac{1}{4}$ lb.; brown sugar, $\frac{1}{4}$ lb.; mashed carrot, $\frac{1}{4}$ lb.; mashed potatoes, $\frac{1}{4}$ lb.; treacle, one tablespoonful; candied lemon peel, 1oz.; candied citron, 1oz.; the rind of half a fresh lemon grated. Rub together the flour and butter, then add the sugar and currants, and well mix. Have ready the mashed carrot and potatoes, and stir in with the rest. Then add treacle and lemon peel, but put in no liquid, or it will be spoiled. Tie loosely in a cloth, or put into a well-buttered basin, but don’t quite fill it, as the pudding should have room to swell. Boil for full four hours. This pudding is better if mixed over night.—DORA.

DROP CAKES.†—Mix wheatmeal with pure water, and drop, with a large spoon, on tin pan, plate of sheet-iron, or frying-pan, greasing enough to prevent sticking; then let it run into thin cakes. Bake quickly in a very hot oven, or over the fire; if over the fire cover and turn them. When cooked put them together and cover them a short time. These make a very delicious kind of warm bread, and may be made of any kind of meal; wheat is the best generally, but a variety of materials may be used for a change, such as wheat and rye, equal parts; wheat, rye, and Indian, equal parts; rice, soaked bread, or some soft cooked potatoes; apples or pumpkins may be judiciously used to make nice cakes and bread.—MARY B. LUCAS, M.D.

* Why not use bread crumbs in plum puddings instead of meal or flour? Much lighter. Unless people like them a very *pièce de resistance*.—M.H.

† By drop cakes, we presume, is meant the *thinnest* possible kind of any meal bread.

NOTICES AND CORRESPONDENCE.

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COLLECTING CARDS for the Vegetarian Society may be had on application to our Secretary, 75, Princess Street, Manchester.

Rev. S. Walshe, of Port Louis, Mauritius, forwards his subscription with every good wish for the increased success of the Vegetarian Society.

“DAHL BHAT.”—Dahl is our old friend the “lentil” in Hindustani speech. I have eaten Dahl Bhat. I don’t think lentils as good as our peas.—J. H.

SERVANTS WANTING PLACES in Vegetarian families are invited to communicate with our Secretary, Vegetarian Society, 75, Princess Street, Manchester.

SHORTHAND.—Correspondence with the Secretary may be written in Pitman’s shorthand; but reports, or other matter intended for the magazine must be in longhand.

A Scottish clergyman, in a quiet and healthy district, would be glad to accommodate a Vegetarian boarder. Every home comfort. Address, “M,” care of the Secretary.

STOCKTON-ON-TEES.—Miss Wright’s Select Governesses and Servants’ Registry Office, for female servants wanting places, and for employers, has been opened at 2, Hartington Road, Yarm Lane.

FRUIT BANQUETS.—Secretaries of Good Templar lodges or other societies are invited to send announcements and reports of Fruit Banquets to the Secretary of the Vegetarian Society, 75, Princess Street, Manchester, for publication in the Society’s magazine.

LIVERPOOL.—Conference of Vegetarians and friends at Mr. Canning’s stores, 9, Great George Street, on Saturday, 5th January, for the purpose of forming a local Vegetarian Society. Mr. R. N. Sheldrick, of Manchester, will attend. Tea at 5; sixpence each.

“OUTDOOR FRUIT FOR THE MILLION.”—I should like to know whether Mr. Kynaston can use up chalk-marl as well as sand. I was assured, nearly fifty years ago, by a land surveyor living in Bedford Row, that the Bagshot sand would grow the finest potatoes in the world.—J. H.

COMMUNICATIONS for the Editor should be written on slips separately from letters to the Secretary, and should be received before the 10th of each month. ALL communications, whether for the publishing, editorial, or secretarial department, to be addressed to 75, Princess Street, Manchester.

FORM OF BEQUEST.—“I give and bequeath to the Treasurer of the Vegetarian Society for the time being the sum of _____, to be applied to the purposes of the Society, which sum I direct shall be paid, free of duty, out of such part of my personal estate as may be legally devoted by will to charitable purposes.”

POLENTA, as usually sold by the French and Italian dealers in London and elsewhere, is a granulated preparation of maize. Any Italian resident in Oxford will direct you to a store in Oxford where polenta, macaroni, lentils, olive oil, and other continental staple foods may be purchased as imported.—S. [Answer to E. K.]

MANCHESTER.—SOCIAL TEA of the Manchester and Salford (Auxiliary) Vegetarian Society, at the Vegetarian Company’s Saloon, 2, Pall Mall, on Saturday, 19th January inst., at five o’clock. Tea will be followed by the President’s address, musical selections, readings, and addresses. Tea, 9d. each.

MANCHESTER.—Special general meeting of members of the Manchester and Salford Auxiliary Vegetarian Society, for the nomination and election of President, Vice-Presidents, Committee, and other officers for the ensuing year, at the offices of the Vegetarian Society, 75, Princess Street, on Saturday, 19th January inst., at 4 p.m. Social tea at 5, at No. 2, Pall Mall.

THE ASSOCIATES.—Much time was spent in discussing the question of making two classes of associates, which seemed to me, at the worst, to be only a storm in a teapot. If a weak-kneed brother should indulge himself with a bit of fish occasionally, why not leave him to settle the matter with his own conscience? Of course everyone has his hobby, but it is scarcely fair to trot him out at every annual meeting.—T. D. (Waterloo).

THE SCRIPTURAL ASPECT OF VEGETARIAN DIET has been often before us, and has been dealt with in one way or another very frequently, as our magazine shows, for thirty years past. The best brief answer to the enquiry is that given in the short summary which appears in Nos. 20-23 of the “Twenty-four Reasons.” A threepenny pamphlet on the “Arguments from Holy Scripture Considered and Examined” is kept on sale by our Society, which deals ably with the subject. There were no less than three articles in the last year’s annual dealing with the same subject (for 1882-3), namely, those at pp. 11, 23, and 55, by “W. B. M.” (a clergyman), Mr. G. W. Gulliver, and the Rev. H. J. Williams.

CATENA: MISSING PAGES.—A number of correspondents have enquired for certain of the earlier pages of the Catena, which appeared in the magazine. It is not now possible to supply copies of the magazines containing them; but if every reader who lacks these early pages will write to the secretary, stating exactly the pages he requires, an effort will be made to have what are wanted printed off from the stereos. The cost must be special, and will probably be about 2d. per four pages. If the response be such as to justify the arrangement, the pages needed will be printed off and supplied to each, who can then complete his volume and bind.

ORGANISATIONS.

CAMBRIDGE: Hon. Sec. for the University, E. L. Holden, B.A., Trinity Hall; Town, M. E. Frank, Ferry Path.

CHESTER.—FOOD THRIFT ASSOCIATION: Hon. Sec., Mr. Ed. J. Baillie, 13 Eaton Road.

EDINBURGH.—FOOD REFORM ASSOCIATION: Hon. Secretary, Mr. William Angus, 233, Leith Walk.

GLASGOW.—SCOTTISH FOOD REFORM SOCIETY: Hon. Sec., Mr. W. Buchanan, 10, Carrington Street, W.

LEICESTER.—VEGETARIAN SOCIETY: Secretary, Mr. L. A. Johnson, Chandos Street.

AKREOPHAGIST'S CYCLING CLUB: Secretary, Mr. F. W. Shearing, 189, Hampstead-rd., N.W.

ORDER OF DANIELITES: Lieut. Richardson, 118, St. Thomas Road, Finsbury Park, N.

BREAD REFORM LEAGUE: Hon. Sec., Miss Yates, 8, Northumberland Terrace, Regent's Park, N.W.

ORDER OF THE GOLDEN AGE: Mr. G. W. Gulliver, Registrar, 33, Alexander Street, Bayswater, W.

SALFORD: Bible Christian (Vegetarian) Church, Cross Lane, Rev. James Clark, pastor.

THE VEGETIST'S DIETARY

Gives recipes for Oat Cake, Oil Paste; Omelette or Savoury Batter—Bread Crumb, Indian, Sago, Tapioca; Onion—Boiled, Stewed, Stewed Brown, Sauce; Orange—Compote, Peel; Orangeade, Pancakes, Parsnips, Parsley Sauce; Peas—Green, Green Soup, Pudding, Soup; Paste for Pies and Puddings; Peel—Orange and Lemon, Candied; Pies—Fruit, Vegetable; Pie-Crust, Pippin Tarts; Plum—Jam, Pudding, Pudding, Indian; Poached Eggs; Porridge—Indian Meal, Oatmeal; Powder—Baking, Herb, Mushroom; Pudding—Apple, Apple and Bread, Apple and Custard, Batter, Bean, with preliminary remarks on preparation of vegetables; General Directions on Preserves, &c., &c. Price 6d.

FREE.—List of Publications of the Vegetarian Society.—Summary of the Vegetarian System.—How to Begin.—Address of the Vegetarian Society to the Royal Society for Prevention of Cruelty to Animals.—Address of the Vegetarian Society to the Labourers of all degrees in the Christian Mission Field amongst the Heathen, and to their Supporters at Home.—How to Increase, with Hints for Local Organisation.—Address to our Associates, by Prof. Newman.—Special Circular to landowners, gardeners, and nurserymen.—Circular to the Trade, for Booksellers and Newsagents.—Hints to the Bountiful, addressed to supporters of Robin Dinners, Christmas Treats, Orphan Asylums, &c., and to every ratepayer.—Apply to the Secretary, 75, Princess Street, Manchester.

THE ETHICS OF DIET.

A CATENA OF

Authorities Deprecatory of the Practice of Flesh-Eating. By
HOWARD WILLIAMS, M.A.

THE CATENA.—“I consider it a very valuable work.”—COLONEL J. M. EARLE.
“THE CATENA is good and useful.”—FRANCES E. HOGGAN, M.D.
“‘The Ethics of Diet’ much pleases me.”—T. K. CHEYNE, M.A.

Price Five Shillings: Post free from the Office of the Vegetarian Society.

SCOTT'S
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Guaranteed made entirely from the Finest English Wheats.

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2 Stone (28lbs.)	-	-	-	-	-	1/9 per Stone.
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SITUATE IN A FINE WHEAT-GROWING DISTRICT.

COOKERY FOR ALL.

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One Farthing each.—A Week's Dinners, by Sister L—; Fruit Fresh all the Year Round ; Recipes (20) used at the Cambridge Fruit Banquet. **One Penny each.**—The Penny Cookery, with introduction and eighty recipes (8th edition) ; Recipes (25) for Christmas Time and for all the Year Round ; How to Spend Sixpence, with sixty-nine recipes, by W. W. Wright (2nd edition). **Price Twopence.**—Food Reformer's Cookery, by Miss Tarrant (4th edition). **Price Sixpence each.**—The Vegetist's Dietary and Manual of Cookery, with valuable directions and numerous recipes ; Fruits in Season, &c. (72 pages, 4th edition) ; The Hygeian Home Cook-Book, of Food Healthful and Palatable without Condiments, by W. Trall—appendix on Bread-Making, by Mrs. Mattie Jones (1st English edition). **One Shilling each.**—The Vegetist's Dietary, well bound in cloth ; Healthful Cookery, a handbook of food and diet, or what, when, and how to eat. **Two Shillings each.**—Vegetable Cookery, by John Smith, of Malton, with nearly 500 recipes ; Vegetarian Cookery, by a lady (the late Mrs. Brotherton), eighth edition, with valuable introduction by the late James Simpson, with 762 recipes (a superior edition may be had at 3s. 6d., in cloth gilt).

DINING ROOMS.*

BIRMINGHAM : The "Garden," 25, Paradise St.

BRISTOL : Mr. Parker, 1, Wine Street.

GLASGOW : M. Waddell's, 40, Argyle Street,
60, Union Street, and 35, Mitchell Street.

The "Caledonian" 6, Jamaica Street.

LEICESTER : 7, Halford Street.

LONDON :

The Alpha Restaurant, 23, Oxford St.
The "Garden" Restaurant, 24, Jewin St.
The "Arcadian," Queen Street, Cheap side.
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LIVERPOOL :

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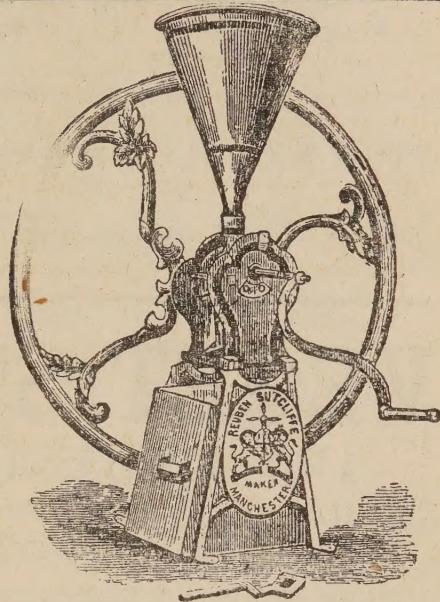
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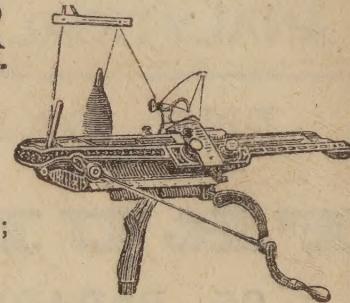
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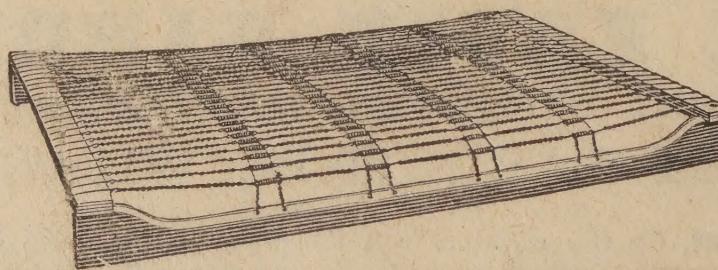
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